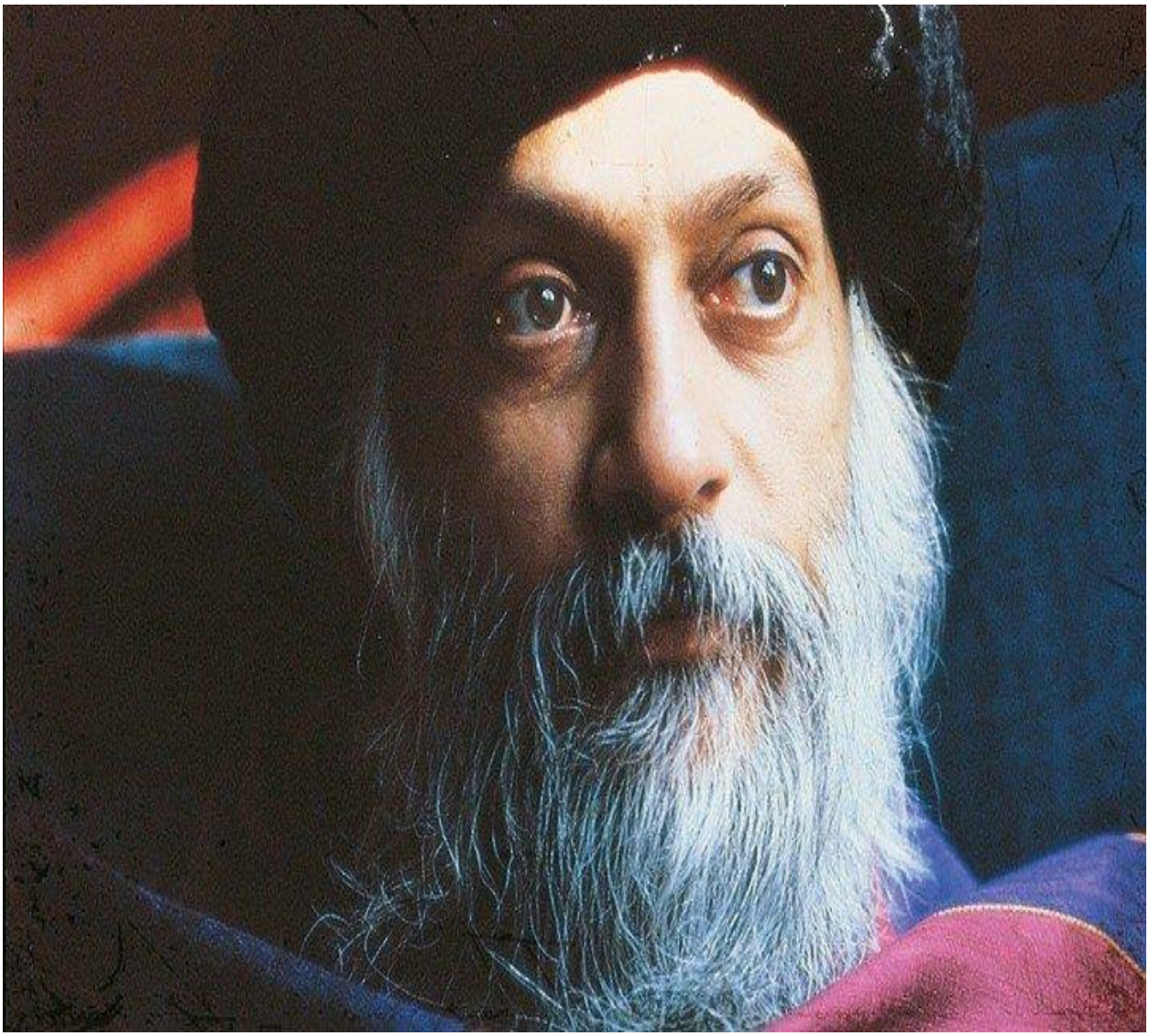

OSHO MEDITATION

BHAGWAN SHREE RAJNEESH

MEDITATION

THE FIRST AND LAST FREEDOM

A PRACTICAL GUIDE TO MEDITATION

COMPILED BY SWAMI DEVA WADUD

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The enlightened master Bhagwan Shree Rajneesh is creating a worldwide rebellion for the sake of man's freedom and meditation. You may think this is an odd choice. How are they related? Yet the subtle connection between the two is a crucial point in the understanding of man's future potential. The door to opening our capacity for love, intimacy, creativity and expansion *is* meditation. And according to Bhagwan there is no other door, no other path.

For the past thirty-five years, Bhagwan has been deciphering many of the world's great religious, mystical, and esoteric traditions. His talks are contained in a monumental 350 volumes, where he has brought to life countless ancient and contemporary mystics, making the wisdom of their teachings understandable and relevant to our lives today.

This book is a compilation drawn from Bhagwan's profound work on meditation. It contains a wide variety of methods which can help us to discover what he calls "Meditation: The First and Last Freedom." Bhagwan has said,

> "Meditation is not something new; you have come with it into the world. Mind is something new, meditation is your nature. It is your nature, it is your very being. How can it be difficult?" [1]

We make it difficult by struggling against something which we think is *preventing* us from being free, or, by searching for something which we presume will *give* us

freedom. It is actually found simply by relaxing into who we are, living life moment to moment.

All over the world people are struggling to be free *from* something. The struggle may be against a nagging wife, or a controlling husband, a domineering parent, or a boss at work who is quashing creativity. My struggle was either a fight against a repressive political system or an effort to free myself of my childhood conditionings through countless therapies. This struggle did not make me free; it was simply a reaction against something which I thought was not allowing me to be free.

The freedom of meditation is not a search to find freedom *for* something, either. How many of us have dreams of being in some situation or utopia which would allow us just to relax and be ourselves, free from the competition and tension of everyday life? My experiences have demonstrated to me that the freedom we are searching for does not depend upon something *outside* ourselves.

So what is the freedom we are longing for? I have heard Bhagwan describe it as "just freedom": living in the here and now, moment to moment, living neither in the memory and oppression of the past nor the dreams of the future. Bhagwan has said:

> "Eating – simply eat, be with it. Walking – simply walk, be there. Don't go ahead, don't jump here and there. Mind always goes ahead or lags behind. Remain with the moment." [2]

Many of us have certainly experienced what Bhagwan is saying about the mind. Mind is always jumping ahead or lagging behind, but it is never in the moment: it is a constant chattering. When this chattering takes place, it robs us of being in the moment and living life totally. How can we live totally when our mind is chattering to itself even while we are engaged in daily activities?

To illustrate this for yourself you can try a small experiment. Put this book down for a few moments and close your eyes. See how long you can just sit and enjoy the feel of your body, and any sounds that may be around you.

The chances are it will not be very long, perhaps only a minute, before your mind starts chattering. If you sit for a while and notice what the chatterings are, you will be amazed: you will find that you are carrying on many different incoherent inner conversations with yourself which, if you overheard someone else saying them out loud, you would think crazy. This constant chattering literally robs us of life, preventing us from enjoying what each moment of life holds for us.

So what to do about this out-of-control chattering which separates us from, and robs us of, the precious moments of life? I have heard Bhagwan tell us over and over again to meditate. I have heard him say that we can't stop the chattering mind directly, but that through meditation the chattering can slow down and eventually disappear.

With meditation the mind becomes a useful instrument,

instead of enslaving us with its constant chatter. However, we often are confused by the profusion of countless meditation techniques which are generally obscure and not relevant for today's living. Bhagwan has taken these techniques, weeded out the true from the false, and penetrated to their very core, giving us a key which can open the door to a universe beyond our imagination. This master key is *witnessing:* a simple but profound state of watching and accepting ourselves as we are.
Bhagwan tells us that

> "Witnessing simply means a detached observation, unprejudiced; that's the whole secret of meditation." [3]

It's actually so simple that I went on missing it for years. We all certainly think we know what watching is; we observe things around us all day long. We watch television, we watch other people go by and notice what they are wearing, what they look like, but we don't generally watch ourselves. When we do, it is usually through self-conscious criticism. We will notice something about ourselves which we don't like and then start worrying about what others will think. Usually these inner chatterings of the mind make us feel miserable. This is not witnessing. Bhagwan reminds us:

> "Nothing needs to be done; just be a witness, an observer, a watcher, looking at the traffic of the mind – thoughts passing by, desires, memories,

dreams, fantasies. Simply stand aloof, cool, watching it, seeing it, with no judgment, with no condemnation, neither saying 'This is good,' nor saying 'This is bad'." [4]

Through the meditations that are in this book, you will discover what witnessing is. While sitting in Bhagwan's presence, witnessing just starts happening spontaneously. Moments occur when you are just sitting, listening, feeling, watching whatever is happening with an inner silence. This silence is like the vast empty sky, yet vibrating with life.
Bhagwan's home is the sky and his very being is silence. His words caress the very depth of the heart, his song is the song of the empty sky.

"Your inner being is
nothing but the inner sky.
Clouds come and go,
planets are born and disappear,
stars arise and die,
and the inner sky remains the same,
untouched, untarnished, unscarred.

"We call that inner sky *sakshin*, the witness,
and that is, the whole goal of meditation.

"Go in, enjoy the inner sky.
Remember, whatsoever you can see,
you are not it.

You can see thoughts,
then you are not thoughts;
you can see your feelings,
then you are not your feelings;
you can see your dreams,
desires, memories, imaginations, projections,
then you are not them.
Go on eliminating all that you can see.
Then one day a tremendous moment arises,
the most significant moment of one's life,
when there is nothing left to be rejected.

"All the seen has disappeared and
only the seer is there.
The seer is the empty sky.

"To know it is to be fearless,
and to know it is to be full of love.
To know it is to be God,
is to be immortal." [5]

Through this book you are invited to experience your own inner sky.
My gratitude and love for Bhagwan cannot be put into words; only tears can convey my feeling. Through hearing his call to freedom I am beginning to awaken to the beauty and grace that each moment of life can bring.

Thank you, Beloved Master.
Swami Deva Wadud, Poona, April 1988

How to use the book

In using this book as a guide in meditation you do not have to read it from cover to cover before trying any of the meditations. Use the book intuitively. Glance through it and choose some section or meditation that appeals to you. For example, you may prefer to jump right into one of the meditations in part III and get your feet wet before reading the guidelines. Go by what feels good to you.

After choosing a meditation try it for at least three days and if it feels good, continue doing it and go deeper. The important thing is to experiment playfully and simply ask yourself: Does this meditation help my joy and sensitivity to keep growing?

Meditating to music

Music and meditation can go well together. About this, Bhagwan once said:

> "To me music and meditation are two aspects of the same phenomenon. And without music, meditation lacks something; without music, meditation is a little dull, unalive. Without meditation, music is simply noise – harmonious, but noise. Without meditation, music is an entertainment; music and meditation should go together. That adds a new dimension to both. Both are enriched by it." [6]

Hence music tapes have been prepared to guide Dynamic Meditation and many of the active methods, including Kundalini, Mandala, Nataraj, Devavani, Prayer, and Gourishankar, as well as Nadabrahma. The music tapes for the meditations are available from the distributors listed at the back of this book.

Material printed in italics

Many of the meditations in part III are based on the teachings of various enlightened masters including Buddha, Patanjali and Shiva from India, Atisha and Tilopa from Tibet and the Chinese master Lu Tsu. Where Bhagwan quotes their verses or sutras, the selection has been introduced with the name of the earlier master in italics. Finally, there are a few selections in this book, for example the summary instructions for several of the meditations, which are based on Bhagwan's teachings but are not actually given in his own words. To show the difference, these pieces have been printed in italics.

PART ONE

About Meditation

What is Meditation?

Witnessing, the spirit of meditation

Meditation is adventure, the greatest adventure the human mind can undertake. Meditation is just to be, not doing anything – no action, no thought, no emotion. You just are and it is a sheer delight. From where does this delight come when you are not doing anything? It comes from nowhere, or it comes from everywhere. It is uncaused, because existence is made of the stuff called joy. [1]

When you are not doing anything at all – bodily, mentally, on no level – when all activity has ceased and you simply are, just being, that's what meditation is. You cannot do it, you cannot practice it: you have only to understand it.

Whenever you can find time for just being, drop all doing. Thinking is also doing, concentration is also doing, contemplation is also doing. Even if for a single moment you are not doing anything and you are just at your center, utterly relaxed – that is meditation. And once you have got the knack of it, you can remain in that state as long as you want; finally you can remain in that state for twenty-four hours a day.

Once you have become aware of the way your being can remain undisturbed, then slowly you can start doing things, keeping alert that your being is not stirred. That is the second part of meditation – first, learning how just to be, and then learning little actions: cleaning the floor, taking a shower, but keeping yourself centered. Then you can do complicated things.

For example, I am speaking to you, but my meditation is not disturbed. I can go on speaking, but at my very center there is not even a ripple; it is just silent, utterly silent.

So meditation is not against action. It is not that you have to escape from life. It simply teaches you a new way of life: you become the center of the cyclone.

Your life goes on, it goes on really

more intensely – with more joy, with more clarity, more vision, more creativity – yet you are aloof, just a watcher on the hills, simply seeing all that is happening around you.

You are not the doer, you are the watcher.

That's the whole secret of meditation, that you become the watcher.

Doing continues on its own level, there is no problem: chopping wood, drawing water from the well. You can do small and big things; only one thing is not allowed and that is, your centering should not be lost.

That awareness, that watchfulness, should remain absolutely unclouded, undisturbed. [2]

In Judaism there is a rebellious school of mystery called Hassidism. Its founder, Baal Shem, was a rare being. In the middle of the night he was coming from the river – that was his routine, because at the river in the night it was absolutely calm and quiet. And he used to simply sit there, doing nothing – just watching his own self, watching the watcher. This night when he was coming back, he passed a rich man's house and the watchman was standing by the door.

And the watchman was puzzled because *every* night at exactly this time, this man would come back. He came out and he said, "Forgive me for interrupting but I cannot contain my curiosity anymore. You are haunting me day and night, every day. What is your business? Why do you go to the river? Many times I have followed you, and there is nothing – you simply sit there for hours, and in the middle of the night you come back."

Baal Shem said, "I know that you have followed me many times, because the night is so silent I can hear your footsteps. And I know every day you are hiding behind the gate. But it is not only that you are curious about me, I am also curious about you. What is your business?"

He said, "My business? I am a simple watchman."

Baal Shem said, "My God, you have given me the key word. This is my business too!"

The watchman said, "But I don't understand. If you are a watchman you should be watching some house, some palace. What are you watching there, sitting in the sand?"

Baal Shem said, "There is a little difference: you are watching for somebody outside who may enter the palace; I simply watch *this watcher*. Who is this watcher? This is my whole life's effort; I watch myself."

The watchman said, "But this is a strange business. Who is going to pay you?"

He said, "It is such bliss, such a joy, such immense benediction, it pays itself profoundly. Just a single moment, and all the treasures are nothing in comparison to it."

The watchman said, "This is strange. I have been watching my whole life. I never came across such a beautiful experience. Tomorrow night I am coming with you. Just teach me. Because I know how to watch – it seems only a different direction is needed; you are watching in some different direction."

There is only one step, and that step is of direction, of dimension. Either we can be focused outside or we can close our eyes to the outside and let our whole consciousness be centered inwards – and you will know, because you are a knower, you *are* awareness. You have never lost it. You simply got your awareness entangled in a thousand and one things. Withdraw your awareness from everywhere and just let it rest within yourself, and you have arrived home. [3]

The essential core, the spirit of meditation is to learn how to witness.

A crow crowing...you are listening.

These are two – object and subject. But can't you see a witness who is seeing both? – the crow, the listener, and still there is someone who is watching both. It is such a simple phenomenon.

You are seeing a tree: you are there, the tree is there, but can't you find one thing more? – that you are seeing the tree, that there is a witness in you which is seeing you seeing the tree. [4]

Watching is meditation. What you watch is irrelevant. You can watch the trees, you can watch the river, you can watch the clouds, you can watch children playing around. Watching *is* meditation. What you watch is not the point; the object is not the point.

The quality of observation, the quality of being aware and alert – that's what meditation is.

Remember one thing: meditation means awareness. Whatsoever you do with awareness is meditation. Action is not the question, but the quality that you bring to your action. Walking can be a meditation if you walk alert. Sitting can be a meditation if you sit alert. Listening to the birds can be a meditation if you listen with awareness. Just listening to the inner noise of your mind can be a meditation if you remain alert and watchful.

The whole point is, one should not move in sleep. Then whatsoever you do is meditation. [5]

The first step in awareness is to be very watchful of your body. Slowly slowly one becomes alert about each gesture, each movement. And as you become aware, a miracle starts happening: many things that you used to do before simply disappear; your body becomes more relaxed, your body becomes more attuned. A deep peace starts prevailing even in your body, a subtle music pulsates in your body.

Then start becoming aware of your thoughts; the same has to be done with thoughts. They are more subtle than the body and of course, more dangerous too. And when you become aware of your thoughts, you will be surprised what goes on inside you. If you write down whatsoever is going on at any moment, you are in for a great surprise. You will not believe that this is what is going on inside you.

And after ten minutes read it – you will see a mad mind inside! Because we are not aware, this whole madness goes on running like an undercurrent. It affects whatsoever you are doing, it affects whatsoever you are not doing; it affects everything. And the sum total of it is going to be your life! So this madman has to be changed. And the miracle of awareness is that you need not do anything *except* just become aware.

The very phenomenon of watching it changes it. Slowly slowly the madman disappears, slowly slowly the thoughts start falling into a certain pattern; their chaos is no more, they become more of a cosmos. And then again, a deeper peace prevails. And when your body and your mind are at peace you will see that they are attuned to each other too, there is a bridge. Now they are not running in different directions, they are not riding different horses. For the first time there is accord, and that accord helps immensely to work on the third step – that is becoming aware of your feelings, emotions, moods.

That is the subtlest layer and the most difficult, but if you can be aware of the thoughts then it is just one step more. A little more intense awareness is needed and you start reflecting your moods, your emotions, your feelings. Once you are aware of all these three they all become joined into one phenomenon. And when all these three are one – functioning together perfectly, humming together, you can feel the music of all the three; they have become an orchestra – then the fourth happens, which you cannot do. It happens on its own accord. It is a

gift from the whole, it is a reward for those who have done these three.

And the fourth is the ultimate awareness that makes one awakened. One becomes aware of one's awareness – that is the fourth. That makes a buddha, the awakened. And only in that awakening does one come to know what bliss is. The body knows pleasure, the mind knows happiness, the heart knows joy, the fourth knows bliss. Bliss is the goal of sannyas, of being a seeker, and awareness is the path towards it. [6]

The important thing is that you are watchful, that you have not forgotten to watch, that you are watching ...watching...watching. And slowly slowly, as the watcher becomes more and more solid, stable, unwavering, a transformation happens. The things that you were watching disappear.

For the first time, the watcher itself becomes the watched, the observer itself becomes the observed.

You have come home. [7]

The Flowering of Meditation

Meditation is not an Indian method; it is not simply a technique. You cannot learn it. It is a growth: a growth of your total living, out of your total living. Meditation is not something that can be added to you as you are. It cannot be added to you; it can only come to you through a basic transformation, a mutation. It is a flowering, a growth. Growth is always from the total; it is not an addition. Just like love, it cannot be added to you. It grows out of you, out of your totality. You must grow towards meditation. [8]

The great silence

Silence usually is understood to be something negative, something empty, an absence of sound, of noises. This misunderstanding is prevalent because very few people have ever experienced silence.

All that they have experienced in the name of silence is noiselessness. But silence is a totally different phenomenon. It is utterly positive. It is existential, it is not empty. It is overflowing with a music that you have never heard before, with a fragrance that is unfamiliar to you, with a light that can only be seen by the inner eyes.

It is not something fictitious; it is a reality, and a reality which is already present in everyone – just we never look in.

Your inner world has its own taste, has its own fragrance, has its own light. And it is utterly silent, immensely silent, eternally silent. There has never been any noise, and there will never be any noise. No word can reach there, but *you* can reach.

Your very center of being is the center of a cyclone. Whatever happens around it does not affect it. It is eternal silence: days come and go, years come and go, ages come and pass. Lives come and go, but the eternal silence of your being remains exactly the same – the same soundless music, the same fragrance of godliness, the same transcendence from all that

is mortal, from all that is momentary.
It is not *your* silence.
You *are* it.
It is not something in your possession; you are possessed by it, and that's the greatness of it. Even you are not there, because even your presence will be a disturbance.
The silence is so profound that there is nobody, not even you. And this silence brings truth, and love, and thousands of other blessings to you. [9]

Growing in sensitivity

Meditation will bring you sensitivity, a great sense of belonging to the world. It is our world – the stars are ours, and we are not foreigners here. We belong intrinsically to existence. We are part of it, we are the *heart* of it.
You become so sensitive that even the smallest blade of grass takes on an immense importance for you. Your sensitivity makes it clear to you that this small blade of grass is as important to existence as the biggest star; without this blade of grass, existence would be less than it is. This small blade of grass is unique, it is irreplaceable, it has its own individuality.
And this sensitivity will create new friendships for you – friendships with trees, with birds, with animals, with mountains, with rivers, with oceans, with stars. Life becomes richer as love grows, as friendliness grows. [10]

Love, the fragrance of meditation

If you meditate, sooner or later you will come upon love. If you meditate deeply, sooner or later you will start feeling a tremendous love arising in you that you have never known before – a new quality to your being, a new door opening. You have become a new flame and now you want to share.
If you love deeply, by and by you will become aware that your love is becoming more and more meditative. A subtle quality of silence is entering in you. Thoughts are disappearing, gaps appearing. Silences! You are touching your own depth.
Love makes you meditative if it is on the right lines.
Meditation makes you loving if it is on the right lines. [11]

You want a love which is born out of meditation, not born out of the mind. That is the love I continually talk about.
Millions of couples around the world are living as if love is there. They are living in a world of 'as if'. Of course, how can they be joyous? They are drained of all energy. They are trying to get something out of a false love; it cannot deliver the goods. Hence the frustration, hence the continuous boredom, hence the continuous nagging, fighting between the lovers. They are both trying to do something which is impossible: they are trying to make their love affair something of the eternal, which it cannot be. It has arisen out of the mind and mind cannot give you any glimpse of the eternal.
First go into meditation, because love will come out of meditation – it is the fragrance of meditation. Meditation is the flower, the one-thousand-petaled lotus. Let it open. Let it help you to move in the dimension of the vertical, no-mind, no-time, and then suddenly you will see the fragrance *is* there. Then it is eternal, then it is unconditional. Then it is not even directed to anybody in particular, it *cannot* be directed to anybody in particular. It is not a relationship, it is more a quality that surrounds you. It has nothing to do with the other. You are loving, you are love; then it is eternal. It is your fragrance. It has been around a Buddha, around a Zarathustra, around a Jesus. It is a

totally different kind of love, it is qualitatively different. [12]

Compassion

Buddha has defined compassion as "love plus meditation." When your love is not just a desire for the other, when your love is not only a need, when your love is a sharing, when your love is not that of a beggar but that of an emperor, when your love is not asking for something in return but is ready only to give – to give for the sheer joy of giving – then add meditation to it and the pure fragrance is released, the imprisoned splendor is released. That is compassion; compassion is the highest phenomenon. Sex is animal, love is human, compassion is divine. Sex is physical, love is psychological, compassion is spiritual. [13]

Abiding joy for no reason at all

For no reason at all you suddenly feel yourself joyous. In ordinary life, if there is some reason, you are joyful. You have met a beautiful woman and you are joyous, or you have got the money that you always wanted and you are joyous, or you have purchased the house with a beautiful garden and you are joyous, but these joys cannot last long. They are momentary, they cannot remain continuous and uninterrupted.

If your joy is caused by something it will disappear, it will be momentary. It will soon leave you in deep sadness; all joys leave you in deep sadness. But there is a different kind of joy that is a *confirmatory sign*: you are suddenly joyous for no reason at all. You cannot pinpoint why. If somebody asks, "Why are you so joyous?" you cannot answer.

I cannot answer why I am joyous. There is no reason. It's simply so. Now *this* joy cannot be disturbed. Now whatsoever happens, it will continue. It is there, day in, day out. You may be young, you may be old, you may be alive, you may be dying – it is always there. When you have found some joy that remains – circumstances change but it abides – then you are certainly coming closer to Buddhahood. [14]

Intelligence: the ability to respond

Intelligence simply means ability to respond, because life is a flux. You have to be aware and to see what is demanded of you, what is the challenge of the situation. The intelligent person behaves according to the situation and the stupid behaves according to the ready-made answers. Whether they come from Buddha, Christ or Krishna, it does not matter. He always carries scriptures around himself, he is afraid to depend on himself. The intelligent person depends on his own insight; he trusts his own being. He loves and respects himself. The unintelligent person respects others.

Intelligence can be rediscovered. The only method to rediscover it is meditation. Meditation only does one thing: it destroys all the barriers that the society has created to prevent you from being intelligent. It simply removes the blocks. Its function is negative: it removes the rocks that are preventing your waters from flowing, your springs from becoming alive.

Everybody is carrying the great potential, but society has put great rocks to prevent it. It has created China Walls around you; it has imprisoned you.

To come out of all prisons is intelligence – and never to get into another again. Intelligence can be discovered through meditation because all those prisons exist in your mind; they cannot reach your being, fortu-

nately. They cannot pollute your being, they can only pollute your mind – they can only cover your mind. If you can get out of the mind you will get out of Christianity, Hinduism, Jainism, Buddhism, and all kinds of rubbish will be just finished. You can come to a full stop.

And when you are out of the mind, watching it, being aware of it, just being a witness, you are intelligent. Your intelligence is discovered. You have undone what the society has done to you. You have destroyed the mischief; you have destroyed the conspiracy of the priests and the politicians. You have come out of it, you are a free man. In fact you are for the first time a real man, an authentic man. Now the whole sky is yours.

Intelligence brings freedom, intelligence brings spontaneity. [15]

Aloneness: your self-nature

Aloneness is a flower, a lotus blooming in your heart. Aloneness is positive, aloneness is health. It is the joy of being yourself. It is the joy of having your own space.

Meditation means: bliss in being alone. One is *really* alive when one has become capable of it, when there is no dependence anymore on anybody, on any situation, on any condition. And because it is one's own, it can remain morning, evening, day, night, in youth or in old age, in health, in illness. In life, in death too, it can remain because it is not something that is happening to you from the outside. It is something welling up in you. It is your very nature, it is self-nature. [16]

An inside journey is a journey towards absolute aloneness; you cannot take anybody there with you. You cannot share your center with anybody, not even with your beloved. It is not in the nature of things; nothing can be done about it. The moment you go in, all connections with the outside world are broken; all bridges are broken. In fact, the whole world disappears.

That's why the mystics have called the world illusory, *maya*, not that it does not exist, but for the meditator, one who goes in, it is almost as if the world does not exist. The silence is so profound; no noise penetrates it. The aloneness is so deep that one needs guts. But out of that aloneness explodes bliss. Out of that aloneness – the experience of God. There is no other way; there has never been any and there is never going to be. [17]

Celebrate aloneness, celebrate your pure space, and a great song will arise in your heart. And it will be a song of awareness, it will be a song of meditation. It will be a song of a lone bird calling in the distance – not calling to somebody in particular, but just calling because the heart is full and wants to call, because the cloud is full and wants to rain, because the flower is full and the petals open and the fragrance is released...unaddressed. Let your aloneness become a dance. [18]

Your real self

Meditation is nothing but a device to make you aware of your real self – which is not created by you, which need not be created by you, which you already are. You are born with it. You *are* it! It needs to be discovered. If this is not possible, or if the society does not allow it to happen – and no society allows it to happen, because the real self is dangerous: dangerous for the established church, dangerous for the state, dangerous for the crowd, dangerous for the tradition, because once a man knows his real self, he becomes an individual. He belongs no more to the mob psychology; he will not be supersti-

tious, and he cannot be exploited, and he cannot be led like cattle, he cannot be ordered and commanded. He will live according to his light; he will live from his own inwardness. His life will have tremendous beauty, integrity. But that is the fear of the society.

Integrated persons become individuals, and the society wants you to be non-individuals. Instead of individuality, the society teaches you to be a personality. The word 'personality' has to be understood. It comes from the root, *persona – persona* means a mask. The society gives you a false idea of who you are; it gives you just a toy, and you go on clinging to the toy your whole life. [19]

As I see it, almost everybody is in the wrong place. The person who would have been a tremendously happy doctor is a painter and the person who would have been a tremendously happy painter is a doctor. Nobody seems to be in his right place; that's why this whole society is in such a mess. The person is directed by others; he is not directed by his own intuition. Meditation helps you to grow your own intuitive faculty. It becomes very clear what is going to fulfill you, what is going to help you flower. And whatsoever it is, it is going to be different for each individual – that is the meaning of the word 'individual': everybody is unique. And to seek and search for your uniqueness is a great thrill, a great adventure. [20]

The Science of Meditation

Methods and Meditation

With a master, with scientific techniques, you can save much time, opportunity and energy. And sometimes within seconds you can grow so much that even within lives you would not have been able to grow that much. If a right technique is used, growth explodes. And these techniques have been used in thousands of years of experiments. They were not devised by one man; they were devised by many, many seekers, and only the essence is given here.

Techniques are helpful

Techniques are helpful because they are scientific. You are saved from unnecessary wandering, unnecessary groping; if you don't know any techniques, you will take a long time.

You will reach the goal, because the life energy within you will move unless it comes to the point where no movement is possible; it will go on moving to the highest peak. And that is the reason why one goes on being born again and again. Left to yourself you will reach, but you will have to travel very, very long, and the journey will be very tedious and boring. [1]

All techniques can be helpful but they are not exactly meditation, they are just a groping in the dark. Suddenly one day, doing something, you will become a witness. Doing a meditation like Dynamic, or Kundalini or Whirling. Suddenly one day the meditation will go on but you will not be identified. You will sit silently behind, you will watch it – that day meditation has happened; that day the technique is no more a hindrance, no more a help. You can enjoy it if you like, like an exercise; it gives a certain vitality, but there is no need now – the real meditation has happened. Meditation is witnessing. To meditate means to become a witness. Meditation is not a technique at all! This will be very confusing to you because I go on giving you techniques. In the ultimate sense meditation is not a technique; medita-

tion is an understanding, awareness. But you need techniques because that final understanding is very far away from you; hidden deep in you but still very far away from you. Right this moment you can attain it. But you will not attain it, because your mind goes on. This very moment it is possible and yet impossible. Techniques will bridge the gap; they are just to bridge the gap.

So in the beginning techniques are meditations; in the end you will laugh – techniques are not meditation. Meditation is a totally different quality of being, it has nothing to do with anything. But it will happen only in the end; don't think it has happened in the beginning, otherwise the gap will not be bridged. [2]

Begin with effort

Meditation techniques are doings, because you are advised to do something – even to meditate is to do something; even to sit silently is to do something, even to *not* do anything is a sort of doing. So in a superficial way, all meditation techniques are doings. But in a deeper way they are not, because if you succeed in them, the doing disappears.

Only in the beginning it appears like an effort. If you succeed in it, the effort disappears and the whole thing becomes spontaneous and effortless. If you succeed in it, it is not a doing. Then no effort on your part is needed: it becomes just like breathing, it is there. But in the beginning there is bound to be effort, because the mind cannot do anything which is not an effort. If you tell it to be effortless, the whole thing seems absurd.

In Zen, where much emphasis is put on effortlessness, the masters say to the disciples, "Just sit. Don't do anything." And the disciple tries. Of course – what can you do other than trying?

In the beginning, effort will be there, doing will be there – but only in the beginning, as a necessary evil. You have to remember constantly that you have to go beyond it. A moment must come when you are not doing anything about meditation; just being there and it happens. Just sitting or standing and it happens. Not doing anything, just being aware, it happens.

All these techniques are just to help you to come to an effortless moment. The inner transformation, the inner realization, cannot happen through effort, because effort is a sort of tension. With effort you cannot be relaxed totally; the effort will become a barrier. With this background in mind, if you make effort, by and by you will become capable of leaving it also. [3]

These methods are simple

Each of these methods which we will be discussing has been told by someone who has achieved. Remember this. They will look too simple, and they are. To our minds, things which are so simple cannot be appealing. Because if techniques are so simple and the abode is so near, if you are already in it, and the home is so near, you will look ridiculous to yourself – then why are you missing it? Rather than feel the ridiculousness of your own ego, you will think that such simple methods cannot help.

That is a deception. Your mind will tell you that these simple methods cannot be of any help – that they are so simple, they cannot achieve anything. "To achieve Divine existence, to achieve the Absolute and the Ultimate, how can such simple methods be used? How can they be of any help?" Your ego will say that they cannot be of any help.

Remember one thing – ego is always interested in something which is difficult because when something

is difficult, there is a challenge. If you can overcome the difficulty, your ego will feel fulfilled. The ego is never attracted toward anything which is simple – never! If you want to give your ego a challenge, then you have to have something difficult devised. If something is simple, there is no appeal, because even if you can conquer it, there will be no fulfillment of the ego. In the first place, there was nothing to be conquered: the thing was so simple. Ego asks for difficulties – some hurdles to be crossed, some peaks to be conquered. And the more difficult the peak, the more at ease your ego will feel.

Because these techniques are so simple, they will not have any appeal to your mind. Remember, that which appeals to the ego cannot help your spiritual growth.

These techniques are so simple that you can achieve all that is possible to human consciousness at any moment that you decide to achieve it.[4]

First understand the technique

I have heard a story about an old doctor. One day his assistant phoned him because he was in very great difficulty: his patient was choking to death; a billiard ball was stuck in his throat, and the assistant was at a loss for what to do. So he asked the old doctor, "What am I supposed to do now?" The old doctor said, "Tickle the patient with a feather."

After a few minutes the assistant phoned again, very happy and jubilant, and said, "Your treatment proved wonderful! The patient started laughing and he spat the ball out. But tell me – from where have you learned this remarkable technique?"

The old doctor said, "I just made it up. This has always been my motto: when you don't know what to do, do something."

But this will not do as far as meditation is concerned. If you don't know what to do, don't do anything. Mind is very intricate, complex, delicate. If you don't know what to do, it is better not to do anything, because whatsoever you do without knowing is going to create more complexities than it can solve. It may even prove fatal, it may even prove suicidal.

If you don't know anything about the mind.... And really, you don't know anything about it. Mind is just a word. You don't know the complexity of it. Mind is the most complex thing in existence; there is nothing comparable to it. And it is the most delicate; you can destroy it, you can do something which then can not be undone. These techniques are based on a very deep knowledge, on a very deep encounter with the human mind. Each technique is based on long experimentation.

So remember this: don't do anything on your own, and don't mix two techniques, because their functioning is different, their ways are different, their bases are different. They lead to the same end, but as means they are totally different. Sometimes they may even be diametrically opposite. So don't mix two techniques. Really, don't mix anything; use the technique as it is given.

Don't change it, don't improve it – because you cannot improve it, and any change you bring to it will be fatal.

And before you start doing a technique, be fully alert that you have understood it. If you feel confused and you don't really know what the technique is, it is better not to do it, because each technique is for bringing about a revolution in you.

First try to understand the technique absolutely rightly. When you have understood it, then try it. And don't use this old doctor's motto that when you don't know what to

do, do something. No, don't do anything. Non-doing will be more beneficial. [5]

The right method will click

Really, when you try the right method it clicks immediately. So I will go on talking about methods here every day. You try them. Just play with them: go home and try. The right method, whenever you happen upon it, just clicks. Something explodes in you, and you know that "This is the right method for me." But effort is needed, and you may be surprised that suddenly one day one method has gripped you.

I have found that while you are playing, your mind is more open. While you are serious your mind is not so open; it is closed. So just play. Do not be too serious, just play. And these methods are simple. You can just play with them.

Take one method: play with it for at least three days. If it gives you a certain feeling of affinity, if it gives you a certain feeling of well-being, if it gives you a certain feeling that this is for you, *then* be serious about it. Then forget the others. Do not play with other methods; stick to it – at least for three months. Miracles are possible. The only thing is that the technique must be for you. If the technique is not for you, then nothing happens. Then you may go on with it for lives together, but nothing will happen. If the method is for you, then even three minutes are enough. [6]

When to drop the method

All the great masters say this, that one day you have to drop the method. And the sooner you drop it, the better. The moment you attain, the moment awareness is released in you, immediately drop the method.

Buddha used to tell a story again and again. Five idiots passed through a village. Seeing them, people were surprised, because they were carrying a boat on their heads. The boat was really big; they were almost dying under the weight of it. And people asked, "What are you doing?"

They said, "We cannot leave this boat. This is the boat that helped us to come from the other shore to this shore. How can we leave it? It is because of it that we have been able to come here. Without it we would have died on the other shore. The night was coming close, and there were wild animals on the other shore; it was as sure as anything that by the morning we would have been dead. We will never leave this boat. We are indebted forever. We will carry it on our heads in sheer gratitude."

Methods are dangerous only if you are unaware; otherwise they can be used beautifully. Do you think a boat is dangerous? It is dangerous if you are thinking to carry it on your head for your whole life, out of sheer gratitude. Otherwise it is just a raft to be used and discarded, used and abandoned, used and never looked back at again; there is no need, no point!

If you drop the remedy, automatically you will start settling in your being. The mind clings; it never allows you to settle in your being. It keeps you interested in something that you are not: the boats.

When you don't cling to anything, there is nowhere to go; all boats have been abandoned, you cannot go anywhere; all paths have been dropped, you cannot go anywhere; all dreams and desires have disappeared, there is no way to move. Relaxation happens of its own accord.

Just think of the word *relax*. Be... settle...you have come home.

One moment all is fragrance, and the next moment you are searching

for it and you cannot find it, where it has gone.

Only glimpses will happen in the beginning. Slowly slowly, they become more and more solid, they abide more and more. Slowly, slowly, slowly, slowly, very slowly, they settle forever. Before that, you cannot be allowed to take it for granted; that will be a mistake.

When you are sitting in meditation, a session of meditation, this will happen. But it will go. So what are you supposed to do between sessions?

Between sessions, continue to use the method. Drop the method when you are deep in meditation. The moment comes, as awareness is getting purer and purer, when suddenly it is utterly pure: drop the method, abandon the method, forget all about the remedy, just settle and be.

But this will happen only for moments in the beginning. Sometimes it happens here listening to me. Just for a moment, like a breeze, you are transported into another world, the world of no-mind. Just for a moment, you know that you know, but only for a moment. And again the darkness gathers and the mind is back with all its dreams, with all its desires and all its stupidities.

For a moment the clouds had separated and you had seen the sun. Now the clouds are there again; it is all dark and the sun has disappeared. Now even to believe that the sun exists will be difficult. Now to believe that what you had experienced a moment before was true will be difficult. It may have been a fantasy. The mind may say it might have been just imagination.

It is so incredible, it looks so impossible that it could have happened to *you*. With all this stupidity in the mind, with all these clouds and darknesses, it happened to you: you saw the sun for a moment. It doesn't look probable, you must have imagined it; maybe you had fallen into a dream and seen it.

Between sessions start again, be in the boat, use the boat again. [7]

Imagination can work for you

First you must understand what imagination is. It is condemned very much nowadays. The moment you hear the word "imagine" you will say this is useless, we want something real, not imaginary. But imagination is a reality, it is a capacity, it is a potentiality within you. You can imagine. That shows that your being is capable of imagination. This capacity is a reality. Through this imagination you can destroy or you can create yourself, that depends on you. Imagination is very powerful. It is potential power.

What is imagination? It is getting into an attitude so deeply that the very attitude becomes reality. For example, you may have heard about a technique which is used in Tibet. They call it heat yoga. The night is cold, snow is falling, and the Tibetan lama is standing naked under the open sky. The temperature is below zero. You would simply start dying, you would freeze. But the lama is practicing a particular technique – he is imagining that his body is a burning fire and he is imagining that he is perspiring – the heat is so much that he is perspiring. And he actually starts perspiring although the temperature is below zero and even the blood should freeze. He starts perspiring. What is happening? This perspiration is real, his body is really hot – but this reality is created through imagination.

Once you get in tune with your imagination, the body starts functioning. You are already doing many things without knowing that it is your imagination working. Many times you create illnesses just through imagination; you imagine that now this disease is here, infectious, it is all over the place. You have become receptive, now there

is every possibility that you will fall ill – and that illness is real. But it has been created through imagination. Imagination is a force, an energy, and the mind moves through it. And when the mind moves through it, the body follows. [8]

This is the difference between the tantra tradition and Western hypnosis: hypnotists think that by imagination you are creating something; tantra thinks that you are not creating it – by imagination you are simply becoming attuned to something that is already there. Whatsoever you create by imagination cannot be permanent. If it is not a reality, then it is false, unreal, and you are creating a hallucination. [9]

Suggestions for Beginners

Enough space

When you are trying to meditate, put the phone off the hook, disengage yourself. Put a notice on the door that for one hour nobody should knock, that you are meditating. And when you move into the meditation room, take your shoes off, because you are walking on sacred ground. Not only take your shoes off, but everything that you are preoccupied with. Consciously, leave everything with the shoes. Go inside unoccupied.

One can take one hour out of twenty-four hours. Give twenty-three hours for your occupations, desires, thoughts, ambitions, projections. Take one hour out of all this, and in the end you will find that only that one hour has been the real hour of your life; those twenty-three hours have been a sheer wastage. Only that one hour has been saved and all else has gone down the drain. [10]

The right place

You should find a place which enhances meditation. For example, sitting under a tree will help. Rather than going and sitting in front of a movie house or going to the railway station and sitting on the platform, go to nature, to the mountains, to the trees, to the rivers where tao is still flowing, vibrating, pulsating, streaming all around. Trees are in constant meditation. Silent, unconscious, is that meditation. I'm not saying to become a tree; you have to become a buddha! But Buddha has one thing in common with the tree: he's as green as a tree, as full of juice as a tree, as celebrating as a tree – of course with a difference. He is conscious, the tree is unconscious. The tree is unconsciously in tao; a buddha is consciously in tao. And that is a great difference, the difference between the earth and the sky.

But if you sit by the side of a tree surrounded by beautiful birds singing, or a peacock dancing, or just a river flowing, and the sound of running water, or by the side of a waterfall, and the great music of it....

Find a place where nature has not

yet been disturbed, polluted. If you cannot find such a place, then just close your doors and sit in your own room. If it is possible have a special room for meditation in your house. Just a small corner will do, but especially for meditation. Why especially for meditation? – because every kind of act creates its own vibration. If you simply meditate in that place, that place becomes meditative. Every day you meditate it absorbs your vibration when you are in meditation. Next day when you come, those vibrations start falling back on you. They help, they reciprocate, they respond. When a person has really become a meditator, he can meditate sitting before a picture house, he can meditate on the railway platform.

For fifteen years I was continuously traveling around the country, continuously traveling – day in, day out, day in, day out, year in, year out – always on a train, on a plane, in a car. That makes no difference. Once you have become really *rooted* in your being, nothing makes a difference. But this is not for the beginner.

When the tree has become rooted, let winds come and let rains come and let clouds thunder; it is all good. It gives integrity to the tree. But when the tree is small, tender, then even a small child is dangerous enough, or just a cow passing by, that is enough to destroy it. [11]

Be comfortable

A posture should be such that you can forget your body. What is comfort? When you forget your body, you are comfortable. When you are reminded continuously of the body, you are uncomfortable. So whether you sit in a chair or you sit on the ground, that is not the point. Be comfortable, because if you are not comfortable in the body you cannot long for other blessings which belong to deeper layers: the first layer missed, all other layers closed. If you really want to be happy, blissful, then start from the very beginning to be blissful. Comfort of the body is a basic need for anybody who is trying to reach inner ecstasies. [12]

Begin with catharsis

I never tell people to begin with just sitting. Begin from where beginning is easy. Otherwise, you will begin to feel many things unnecessarily – things that are not there.

If you begin with sitting, you will feel much disturbance inside. The more you try to just sit, the more disturbance will be felt. You will become aware only of your insane mind and nothing else. It will create depression; you will feel frustrated, you will not feel blissful. Rather, you will begin to feel that you are insane. And sometimes you may really go insane!

If you make a sincere effort to 'just sit', you may really go insane. Only because people do not really try sincerely does insanity not happen more often. With a sitting posture you begin to know so much madness inside you that if you are sincere and continue it, you may really go insane. It has happened before, so many times. So I never suggest anything that can create frustration, depression, sadness...anything that will allow you to be too aware of your insanity. You may not be ready to be aware of all the insanity that is inside you.

You must be allowed to get to know certain things gradually. Knowledge is not always good. It must unfold itself slowly, as your capacity to absorb it grows.

I begin with your insanity, not with a sitting posture. I allow your insanity. If you dance madly, the opposite happens within you. With a mad dance, you begin to be aware of a silent point within you; with sitting silently, you begin to be

aware of madness. The opposite is always the point of awareness.

With you dancing madly, chaotically, with crying, with chaotic breathing, I allow your madness. Then you begin to be aware of a subtle point, a deep point inside you which is silent and still, in contrast to the madness on the periphery. You will feel very blissful; at your center there is an inner silence. But if you are just sitting, then the inner one is the mad one. You are silent on the outside, but inside you are mad.

If you begin with something active – something positive, alive, moving – it will be better. Then you will begin to feel an inner stillness growing. The more it grows, the more it will be possible for you to use a sitting posture or a lying posture – the more silent meditation will be possible. But by then things will be different, totally different.

A meditation technique that begins with movement, action, helps you in other ways also. It becomes a catharsis. When you are just sitting, you are frustrated: your mind wants to move and you are just sitting. Every muscle turns, every nerve turns. You are trying to force something upon yourself that is not natural for you. Then you have divided yourself into the one who is forcing and the one who is being forced. And really, the part that is being forced and suppressed is the more authentic part. It is a more major part of your mind than the part that is suppressing, and the major part is bound to win.

That which you are suppressing is really to be thrown, not suppressed. It has become an accumulation within you because you have been constantly suppressing it. The whole upbringing, the civilization, the education, is suppressive. You have been suppressing much that could have been thrown very easily with a different education, with a more conscious education, with a more aware parenthood. With a better awareness of the inner mechanism of the mind, the culture could have allowed you to throw many things.

For example, when a child is angry we tell him, "Do not be angry." He begins to suppress anger. By and by, what was a momentary happening becomes permanent. Now he will not *act* angry, but he will remain angry. We have accumulated so much anger from what were just momentary things. No one can be angry continuously unless anger has been suppressed. Anger is a momentary thing that comes and goes; if it is expressed, then you are no longer angry. So with me, I would allow the child to be angry more authentically. Be angry, but be deep in it. Do not suppress it.

Of course, there will be problems. If we say, "Be angry," then you are going to be angry *at* someone. But a child can be molded. He can be given a pillow and told, "Be angry with the pillow. Be violent with the pillow." From the very beginning, a child can be brought up in a way in which the anger is just deviated. Some object can be given to him: he can go on throwing the object until his anger goes. Within minutes, within seconds, he will have dissipated his anger and there will be no accumulation of it.

You have accumulated anger, sex, violence, greed – everything. Now this accumulation is a madness within you. It is there, inside you. if you begin with any suppressive meditation (for example, with just sitting) you are suppressing all of this, you are not allowing it to be released. So I begin with a catharsis. First, let the suppressions be thrown into the air. And when you can throw your anger into the air, you have become mature.

If I cannot be loving alone, if I can be loving only with someone I love, then I am not really mature yet. Then I am depending on someone even to be loving. Someone must be there; only then can I be loving. That loving can be only a very superficial thing. It is not my nature. If I am alone in the room I am not loving at all, so the loving

quality has not gone deep; it has not become a part of my being.

You become more and more mature when you are less and less dependent. If you can be angry alone, you are more mature. You do not need any object to be angry. So I make a catharsis in the beginning a must. You must throw everything into the sky, into the open space, without being conscious of any object.

Be angry without the person with whom you would like to be angry. Weep without finding any cause. Laugh, just laugh, without anything to laugh at. Then you can just throw the whole accumulated thing. You can just throw it! And once you know the way, you are unburdened of the whole past.

Within moments you can be unburdened of the whole life – of lives even. If you are ready to throw everything, if you can allow your madness to come out, within moments there is a deep cleansing. Now you are cleansed: fresh, innocent. You are a child again. Now, in your innocence, sitting meditation can be done – just sitting or just lying or anything – because now there is no mad one inside to disturb the sitting.

Cleansing must be the first thing – a catharsis. Otherwise, with breathing exercises, with just sitting, with practicing *asanas*, yogic postures – you are just suppressing something. And a very strange thing happens: when you have allowed everything to be thrown out, sitting will just happen, *asanas* will just happen. It will be spontaneous.

Begin with catharsis and then something good can flower within you. It will have a different quality, a different beauty – altogether different. It will be authentic.

When silence comes to you, when it descends on you, it is not a false thing. You have not been cultivating it. It comes to you; it happens to you. You begin to feel it growing inside you just like a mother begins to feel a child growing. [13]

When I used to lead meditation camps myself, there was one method where every afternoon all the participants in the camp used to sit together and everybody was allowed to do whatsoever he wanted – no restriction, just he was not to interfere in anybody else's work. Whatever he wants to say, he can say; if he wants to cry, he can cry; if he wants to laugh, he can laugh – and one thousand people! It was such a hilarious scene! People you could never have imagined – serious people – doing such stupid things! Somebody was making faces, putting out his tongue as far as he can, and you know that this man is a police commissioner!

One man I cannot forget, because he used to sit in front of me every day. He was a very rich man from Ahmedabad, and because his whole business was the share market, he was just continually on the phone. Whenever this one hour meditation would begin, within two or three minutes he would take up the phone. He would start dialing the numbers: "Hello!" And he would say – it looked from his face as if he was getting the answer – "Purchase it."

This would continue for one hour, and he was again and again phoning to this place, to that place, and once in a while he would look at me and smile: "What nonsense I'm doing!" But I had to keep absolutely serious. I never smiled at him. So he would again start phoning: "Nobody is taking any notice, everybody is engaged in his own work."

One thousand people doing so many things ... and these things were continuously going on in their minds. This was a great chance for them to bring them out. It was such a drama.

Jayantibhai used to be in charge of the camp in Mount Abu, and one of his closest friends took off all his clothes. That was a surprise! Jayantibhai was standing by my side, and

he could not believe it. That man was a very serious man, very rich; what was he doing in front of one thousand people? And then he started pushing the car in which I had come to the place – it was Jayantibhai's car. We were in the mountains, and just ahead there was a thousand-foot drop, and he was naked pushing the car.

Jayantibhai asked me, "What has to be done? He is going to destroy the car, and I had never thought that this man was against my car. We are close friends."

So I told him, "You push it from the other side; otherwise he is going to...."

So he was stopping the car and his friend was jumping around and shouting, "Get out of my way! I have always hated this car" – because he did not have an imported car, and this was an imported car which Jayantibhai was keeping for me. I was coming to Mount Abu three or four times a year, so he was keeping that car just for me.

His friend must have been feeling jealous inside that he did not have an imported car. And then a few people seeing the situation rushed to help. When he saw that so many people were preventing him, just out of protest he climbed a tree in front of me. Naked he sat in the top of the tree, and he started shaking the tree. There was every danger that he would fall with the tree on top of the thousand people. Jayantibhai asked me, "What has to be done now?"

I said, "He is your friend. Let him be, don't be worried. Just move the people to this side and that, and let him do whatsoever he is doing. Now he is not destroying the car. At the most he will have multiple fractures."

As people moved away, he also stopped. Silently he sat in the tree. After the meditation was over, he was still sitting in the tree, and Jayantibhai said, "Now get down. The meditation is over."

As if he woke up from a sleep, he looked all around and saw that he was naked! He jumped out of the tree, rushed to his clothes, and said, "What happened to me?" In the night he came to see me and he said, "This was a very dangerous meditation! I could have killed myself or somebody else. I could have destroyed the car, and I am a great friend of Jayantibhai, and I had never thought...but certainly there must have been this idea in me.

"I hated the idea that you come in his car always, and I hated the idea that he has got an imported car, but it was not at all conscious in me. And what I was doing in the tree? I must have been carrying so much violence in me, I wanted to kill people."

That meditation was immensely helpful. It relaxed people in one hour so much that they told me, "It seems a heavy load has disappeared from the head. We were not aware what we were carrying in the mind." But to become aware of it, there was no other way except an unlimited expression.

It was only a small experiment, I told people to continue it: soon you will come to many more things, and one day you will come to a point where all is exhausted. Remember only not to interfere with anybody, not to be destructive. Say anything you want to say, shout abuse, whatever you want – and exhaust all that you have been collecting.

But this is a strange world. The government of Rajasthan passed a resolution in their assembly that I cannot have camps in Mount Abu, because they had heard all these things were happening there – people who are perfectly right become almost mad, start doing any kinds of things. Now the politicians in the assembly don't have any idea of the human mind, its inhibitions and how to exhaust them, how to burn them. I had to stop that meditation because otherwise they were not going to allow me to have camps in Mount Abu. [14]

Guidelines to Freedom

The three essentials

Meditation has a few essential things in it, whatever the method, but those few essentials are necessary in every method. The first is a relaxed state: no fight with the mind, no control of the mind, no concentration. Second, just watch with a relaxed awareness whatever is going on, without any interference – just watching the mind, silently, without any judgment, evaluation.

These are the three things: relaxation, watching, no judgment, and slowly, slowly a great silence descends over you. All movement within you ceases. You are, but there is no sense of 'I am' – just a pure space. There are one hundred and twelve methods of meditation. I have talked on all those methods. They differ in their constitution, but the fundamentals remain the same: relaxation, watchfulness, a non-judgmental attitude. [15]

Be playful

Millions of people miss meditation because meditation has taken on a wrong connotation. It looks very serious, looks gloomy, has something of the church in it; it looks as if it is only for people who are dead, or almost dead – those who are gloomy, serious, have long faces, who have lost festivity, fun, playfulness, celebration....

These are the qualities of meditation: a really meditative person is playful; life is fun for him, life is a *leela*, a play. He enjoys it tremendously. He is not serious. He is relaxed. [16]

Be patient

Don't be in a hurry. So often, hurrying causes delay. As you thirst, wait patiently – the deeper the waiting, the sooner it comes.

You have sown the seed, now sit in the shade and watch what happens. The seed will break, it will blossom, but you cannot speed the process. Doesn't everything need time? Work you must, but leave the results to God. Nothing in life

is ever wasted, especially steps taken towards truth.

But at times impatience comes; impatience comes with thirst, but this is an obstacle. Keep the thirst and throw the impatience.

Do not confuse impatience with thirst. With thirst there is yearning but no struggle; with impatience there is struggle but no yearning. With longing there is waiting but no demanding; with impatience there is demanding but no waiting. With thirst there are silent tears; with impatience there is restless struggle.

Truth cannot be raided; it is attained through surrender, not through struggle. It is conquered through total surrender. [17]

Don't look for results

The ego is result-oriented, the mind always hankers for results. The mind is never interested in the act itself, its interest is in the result. "What am I going to gain out of it?" If the mind can manage to gain without going through any action, then it will choose the shortcut.

That's why educated people become very cunning, because they are able to find shortcuts. If you earn money through a legal way, it may take your whole life. But if you can earn money by smuggling, by gambling, or by something else – by becoming a political leader, a prime minister, a president – then you have all the shortcuts available to you. The educated person becomes cunning. He does not become wise, he simply becomes clever. He becomes so cunning that he wants to have everything without doing anything for it.

Meditation happens only to those who are not result-oriented. Meditation is a non-goal-oriented state. [18]

Appreciate unawareness

While aware enjoy awareness, and while unaware enjoy unawareness. Nothing is wrong, because unawareness is like a rest. Otherwise awareness would become a tension. If you are awake twenty-four hours, how many days do you think you can be alive? Without food a man can live for three months; without sleep, within three weeks he will go mad, and he will try to commit suicide. In the day you are alert; in the night you relax, and that relaxation helps you in the day to be more alert, fresh again. Energies have passed through a rest period so they are more alive in the morning again.

The same will happen in meditation: for a few moments you are perfectly aware, at the peak and for a few moments you are in the valley, resting. Awareness has disappeared, you have forgotten. But what is wrong in it?

It is simple. Through unawareness awareness will arise again, fresh, young, and this will go on. If you can enjoy both you become the third, and that is the point to be understood: if you can enjoy both, it means that you are neither – neither awareness nor unawareness – you are the one who enjoys both. Something of the beyond enters.

In fact, this is the real witness. Happiness you enjoy, what is wrong with it? When happiness has gone and you have become sad, what is wrong with sadness? Enjoy it. Once you become capable of enjoying sadness, then you are neither.

And this I tell you: if you enjoy sadness, it has its own beauties. Happiness is a little shallow; sadness is very deep, it has a depth to it. A man who has never been sad will be shallow, just on the surface. Sadness is like a dark night, very deep. Darkness has a silence to it, and sadness also. Happiness

bubbles; there is a sound in it. It is like a river in the mountains; sound is created. But in the mountains, a river can never be very deep; it is always shallow. When the river comes to the plain it becomes deep, but the sound stops. It moves as if not moving. Sadness has a depth.

Why create trouble? While happy, be happy, enjoy it. Don't get identified with it. When I say be happy, I mean enjoy it. Let it be a climate which will move and change. The morning changes into noon, noon changes into evening, and then comes night. Let happiness be a climate around you. Enjoy it, and then when sadness comes, enjoy that too. I teach you enjoyment whatsoever is the case. Sit silently and enjoy sadness, and suddenly sadness is no longer sadness; it has become a silent peaceful moment, beautiful in itself. Nothing is wrong in it.

And then comes the ultimate alchemy, the point where suddenly you realize that you are neither – neither happiness nor sadness. You are the watcher: you watch peaks, you watch valleys; but you are neither.

Once this point is attained, you can go on celebrating everything. You celebrate life, you celebrate death. [19]

Machines help but don't create meditation

So many machines are being developed around the world, pretending that they can give you meditation; you just have to put on earphones and relax, and within ten minutes you will reach the state of meditation.

This is utter stupidity, but there is a reason why such an idea has come to the minds of technical people. Mind functions on a certain wavelength when it is awake. When it is dreaming it functions on another wavelength. When it is fast asleep it functions on a different wavelength. But none of these are meditation.

For thousands of years we have called meditation *turiya,* "the fourth." When you go beyond the deepest sleep and still you are aware, that awareness is meditation. It is not an experience; it is you, your very being.

But these hi-tech mechanisms can be of tremendous use in the right hands. They can help to create the kind of waves in your mind so that you start feeling relaxed, as if half asleep ... thoughts are disappearing and a moment comes that everything becomes silent in you. That is the moment when the waves are those of deep sleep. You will not be aware of this deep sleep, but after ten minutes, when you are unplugged from the machine, you will see the effects: you are calm, quiet, peaceful, no worry, no tension; life seems to be more playful and joyous. One feels as if one has had an inner bath. Your whole being is calm and cool.

With machines things are very certain, because they don't depend on any doing of yours. It is just like listening to music: you feel peaceful, harmonious. Those machines will lead you up to the third state – deep sleep, sleep without dreams.

But if you think this is meditation then you are wrong. I will say this is a good experience, and while you are in that moment of deep sleep, if you can also be aware from the very beginning, as the mind starts changing its waves... You have to be more alert, more awake, more watchful – what is happening? – and you will see that mind is by and by falling asleep. And if you can see the mind falling asleep...the one who is seeing the mind falling asleep is your being, and that is the purpose of all authentic meditation.

These machines cannot create that awareness. That awareness you will have to create, but these machines can certainly create within ten minutes a possibility that you may not be able to create in years of effort.

So I am not against these hi-tech instruments, I am all for them. It is just that I want the people who are spreading those machines around the world to know that they are doing good work, but it is incomplete. It will be complete only when the person in the deepest silence is also alert, like a small flame of awareness which goes on burning. Everything disappears, all around is darkness, and silence, and peace – but an unwavering flame of awareness. So if the machine is in the right hands and people can be taught that the real thing will come not through the machine, the machine can create the very essential ground in which that flame can grow. But that flame depends on you, not on the machine.

So I am in favor of those machines on the one hand and on the other hand I am very much against them, because many, many people will think, "This is meditation," and they will be deceived. These machines will do immense harm, but they will spread all over the world very soon. And they are simple – there is nothing much in it; it is only a question of creating certain waves. Musicians can learn from those machines, what waves they create in people, and they can start creating those waves through their instruments. There is no need for the machines, just the musicians can create those waves for you, and you will start falling asleep! But if you can remain awake even in the deepest sleep, when you see that just one step more and you will become unconscious, you have learned a secret. That machine can be used beautifully.

And this is true about all the machines of the world: in the right hands they can be used tremendously for the benefit of mankind. In the wrong hands they can become hindrances. And unfortunately, there are so many wrong hands....

But it is not meditation, it is simply a change in the radio waves that are continuously moving around you in the air. It can be certainly helpful as an experience; otherwise for many people meditation remains only a word. They think that some time they will meditate. And there remains a doubt, whether anybody meditates or not?

But in the West the mind is mechanical, the approach is mechanical; everything they want to reduce to a machine – and they are capable of it. But there are things which are beyond the capacity of any machine. Awareness cannot be created by any machine; it is beyond the scope of any hi-tech. But what technology can give you can certainly be used. This can be used as a very beautiful jumping ground into meditation.

And once you have tasted awareness, perhaps a few times the machine may be helpful so that it becomes more and more clear, so your awareness becomes more and more separate from the silence that machine is creating. And then you should start doing it without the machine. Once you have learned to do it without the machine, the machine has helped you immensely. [20]

You are not your experiences

One of the most fundamental things to remember – not only by you but by everyone – is that whatever you come across in your inner journey, you are not it.

You are the one who is witnessing it – it may be nothingness, it may be blissfulness, it may be silence. But one thing has to be remembered – however beautiful and however enchanting an experience you come by, you are not it.

You are the one who is experiencing it, and if you go on and on and on, the ultimate in the journey is the point when there is no experience left – neither silence, nor blissfulness, nor nothingness. There is nothing as an object for you but only your subjectivity.

The mirror is empty. It is not reflecting anything. It is you.

Even great travelers of the inner world have got stuck in beautiful experiences, and have become identified with those experiences thinking, "I have found myself." They have stopped before reaching the final stage where all experiences disappear.

Enlightenment is not an experience. It is the state where you are left absolutely alone, nothing to know. No object, however beautiful, is present. Only in that moment does your consciousness, unobstructed by any object, take a turn and move back to the source.

It becomes self-realization. It becomes enlightenment.

I must remind you about the word 'object'. Every object means hindrance. The very meaning of the word is hindrance, objection.

So the object can be outside you, in the material world; the object can be inside you in your psychological world, the objects can be in your heart, feelings, emotions, sentiments, moods. And the objects can be even in your spiritual world. And they are so ecstatic that one cannot imagine there can be more. And many mystics of the world have stopped at ecstasy. It is a beautiful spot, a scenic spot, but they have not arrived home yet.

When you come to a point when all experiences are absent, there is no object, then consciousness without obstruction moves in a circle – in existence everything moves in a circle, if not obstructed – it comes from the same source of your being, goes around. Finding no obstacle to it – no experience, no object – it moves backwards. And the subject itself becomes the object.

That is what J. Krishnamurti continued to say for his whole life: when the observer becomes the observed, know that you have arrived. Before that there are thousands of things in the way. The body gives its own experiences, which have become known as the experiences of the centers of kundalini; seven centers become seven lotus flowers. Each is bigger than the other and higher, and the fragrance is intoxicating. The mind gives you great spaces, unlimited, infinite. But remember the fundamental maxim that still the home has not come.

Enjoy the journey and enjoy all the scenes that come on the journey – the trees, the mountains, the flowers, the rivers, the sun and the moon and the stars – but don't stop anywhere, unless your very subjectivity becomes its own object. When the observer is the observed, when the knower is the known, when the seer is the seen, the home has arrived.

This home is the real temple we have been searching for, for lives together, but we always go astray. We become satisfied with beautiful experiences.

A courageous seeker has to leave all those beautiful experiences behind, and go on moving. When all experiences are exhausted and only he himself remains in his aloneness...no ecstasy is bigger than that, no blissfulness is more blissful, no truth is truer. You have entered what I call godliness, you have become a god.

An old man went to his doctor. "I have got toilet problems," he complained.

"Well, let us see. How is your urination?"

"Every morning at seven o'clock, like a baby."

"Good. How about your bowel movement?"

"Eight o'clock each morning, like clockwork."

"So, what is the problem?" the doctor asked.

"I don't wake up until nine."

You are asleep and it is time to wake up.

All these experiences are experiences of a sleeping mind.

The awakened mind has no experiences at all. [21]

The observer is not the witness

The observer and the observed are two aspects of the witness. When they disappear into each other, when they melt into each other, when they are one, the witness for the first time arises in its totality.

But a question arises to many people. The reason is that they think the witness is the observer. In their mind, the observer and the witness are synonymous. It is fallacious; the observer is not the witness, but only a part of it. And whenever the part thinks itself as the whole, error arises.

The observer means the subjective, and the observed means the objective: the observer means that which is outside the observed, and the observer means that which is inside. The inside and the outside can't be separate; they are together, they can only be together. When this togetherness, or rather oneness, is experienced, the witness arises.

You cannot practice the witness. If you practice the witness, you will be practicing only the observer, and the observer is not the witness.

Then what has to be done? Melting has to be done, merging has to be done. Seeing a rose flower, forget completely that there is an object seen and a subject as a seer. Let the beauty of the moment, the benediction of the moment, overwhelm you both, so the rose and you are no more separate, but you become one rhythm, one song, one ecstasy.

Loving, experiencing music, looking at the sunset, let it happen again and again. The more it happens the better, because it is not an art but a knack. You have to get the hunch of it; once you have got it, you can trigger it anywhere, any moment.

When the witness arises, there is nobody who is witnessing and there is nothing to be witnessed. It is a pure mirror, mirroring nothing. Even to say it is a mirror is not right; it would be better to say it is a mirroring. It is more a dynamic process of melting and merging; it is not a static phenomenon, it is a flow. The rose reaching you, you reaching into the rose: it is a sharing of being.

Forget that idea that the witness is the observer; it is not. The observer can be practiced, the witness happens. The observer is a kind of concentration, and the observer keeps you separate. The observer will enhance, strengthen your ego. The more you become an observer, the more you will feel like an island – separate, aloof, distant.

Down the ages, the monks all over the world have been practicing the observer. They may have called it the witness, but it is not the witness. The witness is something totally different, qualitatively different. The observer can be practiced, cultivated; you can become a better observer through practicing it.

The scientist observes, the mystic witnesses. The whole process of science is that of observation: very keen, acute, sharp observation, so nothing is missed. But the scientist does not come to know God. Although his observation is very very expert, yet he remains unaware of God. He never comes across God; on the contrary, he denies that God is, because the more he observes – and his whole process is that of observation – the more he becomes separate from existence. The bridges are broken and walls arise; he becomes imprisoned in his own ego.

The mystic witnesses. But remember, witnessing is a happening, a byproduct – a byproduct of being total in any moment, in any situation, in any experience. Totality is the key: out of totality arises the benediction of witnessing.

Forget all about observing; that will give you more accurate information about the observed object, but you will remain absolutely oblivious of your own consciousness. [22]

Meditation is a knack

Meditation is such a mystery that it can be called a science, an art, a knack, without any contradiction.

From one point of view it is a science because there is a clear-cut technique that has to be done. There are no exceptions to it, it is almost like a scientific law.

But from a different point of view it can also be said to be an art. Science is an extension of the mind – it is mathematics, it is logi, it is rational.

Meditation belongs to the heart, not to the mind – it is not logic, it is closer to love. It is not like other scientific activities, but more like music, poetry, painting, dancing; hence, it can be called an art.

But meditation is such a great mystery that calling it 'science' and 'art' does not exhaust it. It is a knack – either you get it or you don't get it. A knack is not a science, it cannot be taught. A knack is not an art. A knack is the most mysterious thing in human understanding. [23]

In my childhood I was sent to a master, a master swimmer. He was the best swimmer in the town, and I have never come across a man who has been so tremendously in love with water. Water was god to him, he worshiped it, and the river was his home. Early – at three o'clock in the morning – you would find him on the river. In the evening you would find him on the river and at night you would find him sitting, meditating by the side of the river. His whole life consisted of being close to the river.

When I was brought to him – I wanted to learn swimming – he looked at me, he felt something. He said, "But there is no way to learn swimming; I can just throw you in the water and then swimming comes of its own accord. There is no way to learn it, it cannot be taught. It is a knack, not knowledge."

And that's what he did – he threw me in the water and he was standing on the bank. For two, three times I went down and I felt I was almost drowning. He was just standing there, he would not even try to help me! Of course when your life is at stake, you do whatsoever you can. So I started throwing my hands about – they were haphazard, hectic, but the knack came. When life is at stake, you do whatsoever you can do...and whenever you do whatsoever you can do totally, things happen!

I could swim! I was thrilled! "Next time," I said, "you need not throw me into it – I will jump myself. Now I know that there is a natural buoyancy of the body. It is not a question of swimming, it is only a question of getting in tune with the water element. Once you are in tune with the water element it protects you."

And since then I have been throwing many people into the river of life! And I just stand there.... Almost nobody ever fails *if* he takes the jump. One is bound to learn. [24]

It may take a few days for you to get the knack. It is a knack! It is not an art! If meditation were an art, it would have been very simple to teach. Because it is a knack, you have to try; slowly you get it. One of the Japanese professors of psychology is trying to teach small children, six months old, to swim, and he has succeeded. Then he tried with children three months old – and he has succeeded. Now he is trying with the newly born, and I hope that he succeeds. There is every possibility – because it is a knack. It does not need any other kind of experience: age, education...it is simply a knack. And if a six-month or three-month old baby can swim, that means we are naturally endowed with the idea of "how" to swim...it is just that we have to discover it. Just a little bit of effort and you will be able to discover it. The same is true about meditation – more true than about swimming. You just have to make a little effort. [25]

The Meditations

Meditation is an energy phenomenon. One very basic thing has to be understood about all types of energies, and this is the basic law to be understood: energy moves in a dual polarity. That is the only way it moves; there is no other way for its movement. It moves in a dual polarity.

For any energy to become dynamic, the anti-pole is needed. It is just like electricity moving with negative and positive polarities. If there is only negative polarity, electricity will not happen; or if there is only positive polarity, electricity will not happen. Both poles are needed. And when both poles meet, they create electricity; then the spark comes up.

Dynamic Meditation: Catharsis and Celebration

And this is so for all types of phenomena. Life goes on: between man and woman, the polarity. The woman is the negative life-energy; man is the positive pole. They are electrical – hence so much attraction. With man alone, life would disappear; with woman alone there could be no life, only death. Between man and woman there exists a balance. Between man and woman – these two poles, these two banks – flows the river of life.

Wherever you look you will find the same energy moving in polarities, balancing itself.

This polarity is very meaningful for meditation because mind is logical, and life is dialectical. When I say mind is logical, it means mind moves in a line. When I say life is dialectical, it means life moves with the opposite, not in a line. It zigzags from negative to positive –

positive to negative, negative to positive. It zigzags; it *uses* the opposites.

Mind moves in a line, a simple straight line. It never moves to the opposite – it denies the opposite. It believes in one, and life believes in two.

So whatsoever mind creates, it always chooses the one. If mind chooses silence – if mind has become fed up with all the noise that is created in life and it decides to be silent – then the mind goes to the Himalayas. It wants to be silent, it doesn't want anything to do with any type of noise. Even the song of the birds will disturb it; the breeze blowing through the trees will be a disturbance. The mind wants silence; it has chosen the line. Now the opposite has to be denied completely.

But this man living in the Himalayas – seeking silence, avoiding the other, the opposite – will become dead; he will certainly become dull. And the more he chooses to be silent, the duller he will become – because life needs the opposite, the challenge of the opposite.

There is a different type of silence which exists between two opposites. The first is a dead silence, the silence of the cemetery. A dead man is silent, but you would not like to be a dead man. A dead man is absolutely silent. Nobody can disturb him, his concentration is perfect. You cannot do anything to distract his mind; his mind is absolutely fixed. Even if the whole world goes mad all around, he will remain in his concentration. But still, you would not like to be a dead man. Silence, concentration, or whatever it is called...you would not like to be dead – because if you are silent and dead the silence is meaningless.

Silence must happen while you are absolutely alive, vital, bubbling with life and energy. Then silence is meaningful. But then silence will have a different, altogether different quality to it. It will not be dull. It will be alive. It will be a subtle balance between two polarities.

A man who is seeking a live balance, a live silence, would like to move to both the market and the Himalayas. He would like to go to the market to enjoy noise, and he would also like to go to the Himalayas to enjoy silence. And he will create a balance between these two polar opposites, and he will remain in that balance. And that balance cannot be achieved through linear efforts.

That is what is meant by the Zen technique of effortless effort. It uses contradictory terms – effortless effort, or gateless gate, or pathless path.

Zen always uses the contradictory term immediately, just to give you the hint that the process is going to be dialectical, not linear. The opposite is not to be denied but absorbed. The opposite is not to be left aside – it has to be used. Left aside, it will always be a burden on you. Left aside, it will hang with you. Unused, you will miss much.

The energy can be converted and used. And then, using it, you will be more vital, more alive. The opposite has to be absorbed, then the process becomes dialectical.

Effortlessness means not doing anything, inactivity – *akarma*. Effort means doing much, activity – *karma*. Both have to be there.

Do much, but don't be a doer – then you achieve both. Move in the world, but don't be a part of it. Live in the world, but don't let the world live in you.

Then the contradiction has been absorbed....

And that's what I'm doing. Dynamic meditation is a contradiction. Dynamic means effort, much effort, absolute effort. And meditation means silence, no effort, no activity. You can call it a dialectical meditation. [1]

Instructions for Dynamic Meditation

First stage: 10 minutes

Breathing rapidly in and out through the nose, concentrate always on the exhalation. The breath should move deeply into the lungs, and the chest expands with each inhalation. Be as fast as you can in your breathing, making sure breathing stays deep. Do this as totally as you possibly can; without tightening up your body, make sure neck and shoulders stay relaxed. Continue on, until you literally become the breathing, allowing breath to be chaotic (that means not in a steady, predictable way). Once your energy is moving, it will begin to move your body. Allow these body movements to be there, use them to help you build up even more energy. Moving your arms and body in a natural way will help your energy to rise. Feel your energy building up; don't let go during the first stage and never slow down.

Second stage: 10 minutes

Follow your body. Give your body freedom to express whatever is there .... EXPLODE! .... Let your body take over. Let go of everything that needs to be thrown out. Go totally mad.... Sing, scream, laugh, shout, cry, jump, shake, dance, kick, and throw yourself around. Hold nothing back, keep your whole body moving. A little acting often helps to get you started. Never allow your mind to interfere with what is happening. Remember to be total with your body.

Third stage: 10 minutes

Leaving your shoulders and neck relaxed, raise both arms as high as you can without locking the elbows. With raised arms, jump up and down shouting the mantra HOO!...HOO!...HOO! as deeply as possible, coming from the bottom of your belly. Each time you land on the flats of your feet (making sure heels touch the ground), let the sound hammer deep into the sex center. Give all you have, exhaust yourself completely.

Fourth stage: 15 minutes

STOP! Freeze where you are in whatever position you find yourself. Don't arrange the body in any way. A cough, a movement, anything will dissipate the energy flow and the effort will be lost. Be a witness to everything that is happening to you.

Fifth stage: 15 minutes

Celebrate!...with music and dance express whatsoever is there. Carry your aliveness with you throughout the day. [2]

Giving birth to yourself

Helpful hints

My system of Dynamic Meditation begins with breathing, because breathing has deep roots in the being. You may not have observed it, but if you can change your breathing, you can change many things. If you observe your breathing carefully, you will see that when you are angry you have a particular rhythm of breathing. When you are in love, a totally different rhythm comes to you. When you are relaxed you breathe differently; when you are tense you breathe differently. You cannot breathe the way you do when you are relaxed and be angry at the same time. It is impossible.

When you are sexually aroused, your breathing changes. If you do

not allow the breathing to change, your sexual arousal will drop automatically. This means that breathing is deeply related to your mental state. If you change your breathing, you can change the state of your mind. Or, if you change the state of your mind, breathing will change.

So I start with breathing and I suggest ten minutes of chaotic breathing in the first stage of the technique. By chaotic breathing I mean deep, fast, vigorous breathing, without any rhythm – just taking the breath in and throwing it out, taking it in and throwing it out, as vigorously, as deeply, as intensely as possible. Take it in; then throw it out.

This chaotic breathing is to create a chaos within your repressed system. Whatever you are, you are with a certain type of breathing. A child breathes in a particular way. If you are sexually afraid, you breathe in a particular way. You cannot breathe deeply because every deep breath hits the sex center. If you are fearful, you cannot take deep breaths. Fear creates shallow breathing.

This chaotic breathing is to destroy all your past patterns. What you have made out of yourself, this chaotic breathing is to destroy. Chaotic breathing creates a chaos within you because unless a chaos is created, you cannot release your repressed emotions. And those emotions have now moved into the body.

You are not body *and* mind; you are body/mind, psycho/somatic. You are both together. So whatever is done with your body reaches to the mind and whatever is done with the mind reaches to the body. Body and mind are two ends of the same entity.

Ten minutes of chaotic breathing is wonderful! But it must be chaotic. It is not a type of *pranayama*, yogic breathing. It is simply creating chaos through breathing. And it creates chaos for many reasons.

Deep, fast breathing gives you more oxygen. The more oxygen in the body, the more alive you become, the more animal-like. Animals are alive and man is half-dead, half-alive. You have to be made into an animal again. Only then can something higher develop in you.

If you are only half-alive, nothing can be done with you. So this chaotic breathing will make you like an animal: alive, vibrating, vital – with more oxygen in your blood, more energy in your cells. Your body cells will become more alive. This oxygenation helps to create body electricity – or, you can call it bio-energy. When there is electricity in the body you can move deep within, beyond yourself. The electricity will work within you.

The body has its own electrical sources. If you hammer them with more breathing and more oxygen, they begin to flow. And if you become really alive, then you are no longer a body. The more alive you become, the more energy flows in your system and the less you will feel yourself physically. You will feel more like energy and less like matter.

And whenever it happens that you are more alive, in those moments you are not body-oriented. If sex has so much appeal, one of the reasons is this: that if you are really in the act, totally moving, totally alive, then you are no longer a body – just energy. To feel this energy, to be alive with this energy, is very necessary if you are to move beyond.

The second step in my technique of Dynamic Meditation is a catharsis. I tell you to be *consciously* insane. Whatever comes to your mind – *whatever* – allow it to express itself; cooperate with it. No resistance; just a flow of emotions.

If you want to scream, then scream. Cooperate with it. A deep scream, a total scream in which your whole being becomes involved, is very therapeutic, deeply therapeutic. Many things, many diseases, will

be released just by the scream. If the scream is total, your whole being will be in it.

So for the next ten minutes (this second step is also for ten minutes) allow yourself expression through crying, dancing, screaming, weeping, jumping, laughing – 'freaking out' as they say. Within a few days, you will come to feel what it is.

In the beginning it may be forced, an effort, or it may even be just acting. We have become so false that nothing real or authentic can be done by us. We have not laughed, we have not cried, we have not screamed authentically. Everything is just a facade – a mask. So when you begin to do this technique – in the beginning – it may be forced. It may need effort; there may be just acting. But do not bother about it. Go on. Soon you will touch those sources where you have repressed many things. You will touch those sources, and once they are released, you will feel unburdened. A new life will come to you; a new birth will take place.

This unburdening is basic and without it there can be no meditation for man as he is. Again, I am not talking about the exceptions. They are irrelevant.

With this second step – when things are thrown out – you become vacant. And this is what is meant by emptiness: to be empty of all repressions. In this emptiness something can be done. Transformation can happen; meditation can happen. Then in the third step I use the sound *hoo*. Many sounds have been used in the past. Each sound has something specific to do. For example, Hindus have been using the sound *aum*. This may be familiar to you. But I won't suggest *aum*. *Aum* strikes at the heart center, but man is no longer centered in the heart. *Aum* is striking at a door where no one is home.

Sufis have used *hoo*, and if you say *hoo* loudly, it goes deep to the sex center. So this sound is used just as a hammering within. When you have become empty and vacant, this sound can move within you.

The movement of the sound is possible only when you are empty. If you are filled with repressions, nothing will happen. And sometimes it is even dangerous to use any mantra or sound when you are filled with repressions. Each layer of repression will change the path of the sound and the ultimate result may be something of which you never dreamed, never expected, never wished. You need a vacant mind; only then can a mantra be used.

So I never suggest a mantra to anyone as he is. First there must be a catharsis. This mantra *hoo* should never be done without doing the first two steps. It should *never* be done without them. Only in the third step (for ten minutes) is this *hoo* to be used – used as loudly as possible, bringing your total energy to it. You are to hammer your energy with the sound. And when you are empty – when you have been emptied by the catharsis of the second step – this *hoo* goes deep down and hits the sex center.

The sex center can be hit in two ways. The first way is naturally. Whenever you are attracted to a member of the opposite sex, the sex center is hit from without. And that hit is also a subtle vibration. A man is attracted to a woman or a woman is attracted to a man. Why? What is there in a man and what is there in a woman to account for it? A positive or negative electricity hits them, a subtle vibration. It is a sound, really. For example, you may have observed that birds use sound for sex appeal. All their singing is sexual. They are repeatedly hitting each other with particular sounds. These sounds hit the sex centers of birds of the opposite sex.

Subtle vibrations of electricity are hitting you from without. When your sex center is hit from without, your energy begins to flow outward

– toward the other. Then there will be reproduction, birth. Someone else will be born out of you.

Hoo is hitting the same center of energy, but from within. And when the sex center is hit from within, the energy starts to flow within. This inner flow of energy changes you completely. You become transformed: you give birth to yourself.

You are transformed only when your energy moves in a totally opposite direction. Right now it is flowing out, but then it begins to flow within. Now it is flowing down, but then it flows upward. This upward flow of energy is what is known as *kundalini*. You will feel it actually flowing in your spine, and the higher it moves, the higher you will move with it. When this energy reaches the *brahmarandhra* – the last center in you: the seventh center, located at the top of the head – you are the highest man possible.

In the third step, I use *hoo* as a vehicle to bring your energy upward. These first three steps are cathartic. They are not meditation, but just preparation for it. They are a 'getting ready' to take the jump, not the jump itself.

The fourth step is the jump. In the fourth step I tell you to *stop!* When I say "Stop!" stop completely. Don't do anything at all because anything you do can become a diversion and you will miss the point. Anything – just a cough or a sneeze – and you may miss the whole thing because the mind has become diverted. Then the upward flow will stop immediately because your attention has moved.

Don't do anything. You are not going to die. Even if a sneeze is coming and you do not sneeze for ten minutes, you will not die. If you feel like coughing, if you feel an irritation in the throat and you do not do anything, you are not going to die. Just let your body remain dead so that the energy can move in one upward flow.

When the energy moves upward, you become more and more silent. Silence is the by-product of energy moving upward and tension is the by-product of energy moving downward. Now your whole body will become so silent – as if it has disappeared. You will not be able to feel it. You have become bodiless. And when you are silent, the whole existence is silent because the existence is nothing but a mirror. It reflects you. In thousands and thousands of mirrors, it reflects you. When you are silent, the whole existence has become silent.

In your silence I will tell you to just be a witness – a constant alertness: not doing anything, but just remaining a witness, just remaining with yourself; not doing *anything* – no movement, no desire, no becoming – but just remaining then and there, silently witnessing what is happening.

That remaining in the center, in yourself, is possible because of the first three steps. Unless these three are done, you cannot remain with yourself. You can go on talking about it, thinking about it, dreaming about it, but it will not happen because you are not ready.

These first three steps will make you ready to remain with the moment. They will make you aware. That is meditation. In that meditation something happens that is beyond words. And once it happens you will never be the same again; it is impossible. It is a growth; it is not simply an experience. It is a growth. [3]

Remember, remain a witness

This is a meditation in which you have to be continuously alert, conscious, aware, whatsoever you do. Remain a witness. Don't get lost.

It is easy to get lost. While you are breathing you can forget. You can become one with the breathing so much that you can forget the wit-

ness. But then you miss the point. Breathe as fast, as deep as possible, bring your total energy to it, but still remain a witness.

Observe what is happening, as if you are just a spectator, as if the whole thing is happening to somebody else, as if the whole thing is happening in the body and the consciousness is just centered and looking.

This witnessing has to be carried in all the three steps. And when everything stops, and in the fourth step you have become completely inactive, frozen, then this alertness will come to its peak. [4]

Two Powerful Methods for Awakening

These are not really meditations. You are just getting in tune. It is like...if you have seen Indian classical musicians playing...for half an hour, or sometimes even more, they simply go on fixing their instruments. They will move their knobs, they will make the strings tight or loose, and the drum player will go on checking his drum – whether it is perfect or not. For half an hour they go on doing this. This is not music, this is just preparation.

Kundalini is not really meditation. It is just preparation. You are preparing your instrument. When it is ready, then you stand in silence, then meditation starts. Then you are utterly there. You have woken yourself up by jumping, by dancing, by breathing, by shouting – these are all devices to make you a little more alert than you ordinarily are. Once you are alert, then the waiting. Waiting is meditation. Waiting with full awareness. And then it comes, it descends on you, it surrounds you, it plays around you, it dances around you, it cleanses you, it purifies you, it transforms you.

This is the much-loved sister meditation of Dynamic Meditation. It consists of four stages of 15 minutes each.

First stage: 15 minutes

Be loose and let your whole body shake, feeling the energies moving up from your feet. Let go everywhere and become the shaking. Your eyes may be opened or closed.

Second stage: 15 minutes

Dance ... any way you feel, and let the whole body move as it wishes.

Kundalini Meditation

Third stage: 15 minutes

Close your eyes and be still, sitting or standing ... witnessing whatever is happening inside and out.

Fourth stage: 15 minutes

Keeping your eyes closed, lie down and be still.

If you are doing the Kundalini Meditation, then allow the shaking, don't do it. Stand silently, feel it coming and when your body starts a little trembling, help it but don't do it. Enjoy it, feel blissful about it, allow it, receive it, welcome it, but don't will it.

If you force it, it will become an exercise, a bodily physical exercise. Then the shaking will be there but just on the surface, it will not penetrate you. You will remain solid, stone-like, rock-like within; you will remain the manipulator, the doer, and the body will just be following. The body is not the question – you are the question.

When I say shake I mean your solidity, your rock-like being should shake to the very foundations so that it becomes liquid, fluid, melts, flows. And when the rock-like being becomes liquid, your body will follow. Then there is no shake, only shaking. Then nobody is doing it, it is simply happening. Then the doer is not. [1]

Mandala Meditation

This is another powerful, cathartic technique that creates a circle of energy that results in a natural centering. There are four stages of 15 minutes each.

First stage: 15 minutes

With open eyes run on the spot, starting slowly and gradually, getting faster and faster. Bring your knees up as high as possible. Breathing deeply and evenly will move the energy within. Forget the mind and forget the body. Keep going.

Second stage: 15 minutes

Sit with your eyes closed and mouth open and loose. Gently rotate your body from the waist, like a reed blowing in the wind. Feel the wind blowing you from side to side, back and forth, around and around. This will bring your awakened energies to the navel center.

Third stage: 15 minutes

Lie on your back, open your eyes and, with the head still, rotate them in a clockwise direction. Sweep them fully around in the sockets as if you are following the second hand of a vast clock, but as fast as possible. It is important that the mouth remains open and the jaw relaxed, with the breath soft and even. This will bring your centered energies to the third eye.

Fourth stage: 15 minutes

Close your eyes and be still. [2]

Dancing as a Meditation

Disappear in the dance

Forget the dancer, the center of the ego; become the dance. That is the meditation. Dance so deeply that you forget completely that 'you' are dancing and begin to feel that you are the dance. The division must disappear; then it becomes a meditation. If the division is there, then it is an exercise: good, healthy, but it cannot be said to be spiritual. It is just a simple dance. Dance is good in itself – as far as it goes, it is good. After it, you will feel fresh, young. But it is not meditation yet. The dancer must go, until only the dance remains.

So what to do? Be totally in the dance, because division can exist only if you are not total in it. If you are standing aside and looking at your own dance, the division will remain: you are the dancer and you are dancing. Then dancing is just an act, something you are doing; it is not your being. So get involved totally, be merged in it. Don't stand aside, don't be an observer.

Participate!

Let the dance flow in its own way; don't force it. Rather, follow it; allow it to happen. It is not a doing but a happening. Remain in the mood of festivity. You are not doing something very serious; you are just playing, playing with your life energy, playing with your bioenergy, allowing it to move in its own way. Just like the wind blows and the river flows – you are flowing and blowing. Feel it.

And be playful. Remember this word 'playful' always – with me, it is very basic. In this country we call creation God's *leela* – God's play. God has not created the world; it is his play. [1]

Nataraj Meditation

Nataraj is dance as a total meditation. There are three stages, lasting a total of 65 minutes.

First stage: 40 minutes

With eyes closed dance as if possessed. Let your unconscious take over completely. Do not control your movements or be a witness to what is happening. Just be totally in the dance.

Second stage: 20 minutes

Keeping your eyes closed, lie down immediately. Be silent and still.

Third stage: 5 minutes

Dance in celebration and enjoy. [1]

Sufi Whirling is one of the most ancient techniques, one of the most forceful. It is so deep that even a single experience can make you totally different. Whirl with open eyes, just like small children go on twirling, as if your inner being has become a center and your whole body has become a wheel, moving, a potter's wheel, moving. You are in the center, but the whole body is moving.

Whirling Meditation

It is recommended that no food or drink be taken for three hours before whirling. It is best to have bare feet and wear loose clothing. The meditation is divided into two stages, whirling and resting. There is no fixed time for the whirling – it can go on for hours – but it is suggested that you continue for at least an hour to get fully into the feeling of the energy whirlpool.

The whirling is done on the spot in an anti-clockwise direction, with the right arm held high, palm upwards, and the left arm low, palm downwards. People who feel discomfort from whirling anti-clockwise can change to clockwise. Let your body be soft and keep your eyes open, but unfocused so that images become blurred and flowing. Remain silent.

For the first 15 minutes, rotate slowly. Then gradually build up speed over the next 30 minutes until the whirling takes over and you become a whirlpool of energy – the periphery a storm of movement but the witness at the center silent and still.

When you are whirling so fast that you cannot remain upright, your body will fall by itself. Don't make the fall a decision on your part nor attempt to arrange the landing in advance; if your body is soft you will land softly and the earth will absorb your energy.

Once you have fallen, the second part of the meditation starts. Roll onto your stomach immediately so that your bare navel is in contact with the earth. If anybody feels strong discomfort lying this way, he should lie on his back. Feel your body blending into the earth, like a small child pressed to the mother's breasts. Keep your eyes closed and remain passive and silent for at least 15 minutes.

After the meditation be as quiet and inactive as possible.

Some people may feel nauseous during the Whirling Meditation, but this feeling should disappear within two or three days. Only discontinue the meditation if it persists. [2]

Anything Can Be a Meditation

This is the secret: *de-automatize*. If we can de-automatize our activities, then the whole life becomes a meditation. Then any small thing, taking a shower, eating your food, talking to your friend, becomes meditation. Meditation is a quality; it can be brought to *anything*. It is not a specific act. People think that way, they think meditation is a specific act – when you sit facing to the east, you repeat certain mantras, you burn some incense, you do this and that at a particular time in a particular way with a particular gesture. Meditation has nothing to do with all those things. They are all ways to automatize it and meditation is against automatization.

So if you can keep alert, any activity is meditation; any movement will help you immensely. [1]

It is natural and easy to keep alert while you are in movement. When you are just sitting silently, the natural thing is to just fall asleep. When you are lying on your bed it is very difficult to keep alert because the whole situation helps you to fall asleep. But in movement naturally you cannot fall asleep, you function in a more alert way. The only problem is that the movement can become mechanical.

Learn to melt your body, mind and soul. Find ways where you can function as a unity.

Running, Jogging, and Swimming

It happens many times to runners. You might not think of running as a meditation, but runners sometimes have felt a tremendous experience of meditation. And they were surprised, because they were not looking for it – who thinks that a runner is going to experience God? But it has happened. And now, more and more, running is becoming a new kind of meditation. It can happen when running.

If you have ever been a runner, if you have enjoyed running in the early morning when the air is fresh and young and the whole world is coming back from sleep, awakening – you were running and your body was functioning beautifully, the fresh air, the new world born again out of the darkness of the night, everything singing all around, you were feeling so alive ... a moment comes when the runner disappears, and there is only running. The body, mind and soul start functioning together; suddenly an inner orgasm is released.

Runners have sometimes come accidentally on the experience of the fourth, *turiya,* although they will miss it – they will think it was just because of running that they enjoyed the moment: that it was a beautiful day, the body was healthy and the world was beautiful, and it was just a certain mood. They will not take note of it – but if they do take note of it, my own observation is that a runner can come close to meditation more easily than anybody else.

Jogging can be of immense help, swimming can be of immense help. All these things have to be transformed into meditations.

Drop the old ideas of meditations – that just sitting underneath a tree in a yoga posture is meditation. That is only one of the ways, and it may be suitable for a few people but it is not suitable for all. For a small child it is not meditation, it is torture. For a young man who is alive and vibrant it is repression, it is not meditation.

Start running in the morning on the road. Start with half a mile and then one mile and come eventually to at least three miles. While running use the whole body; don't run as if you are in a straitjacket. Run like a small child, using the whole body – hands and feet – and run. Breathe deeply and from the belly. Then sit under a tree, rest, perspire and let the cool breeze come; feel peaceful. This will help very deeply.

Sometimes just stand on the earth without shoes and feel the coolness, the softness, the warmth. Whatsoever the earth is ready to give in that moment, just feel it and let it flow through you. And allow your energy to flow into the earth. Be connected with the earth.

If you are connected with the earth, you are connected with life. If you are connected with the earth, you are connected with your body. If you are connected with the earth, you will become very sensitive and centered – and that's what is needed.

Never become an expert in running; remain an amateur so that alertness may be kept. If you feel sometimes that running has become automatic, drop it; try swimming. If that becomes automatic, then try dancing. The point to remember is that the movement is just a situation to create awareness. While it creates awareness it is good. If it stops creating awareness, then it is no more of any use; change to another movement where you will have to be alert again. Never allow any activity to become automatic. [2]

Laughing Meditation

Laughter brings some energy from your inner source to your surface. Energy starts flowing, follows laughter like a shadow. Have you watched it? When you really laugh, for those few moments you are in a deep meditative state. Thinking stops. It is impossible to laugh and think together. They are diametrically opposite: either you can laugh or you can think. If you really laugh, thinking stops. If you are still thinking, laughter will be just so-so, lagging behind. It will be a crippled laughter.

When you really laugh, suddenly mind disappears. As far as I know, dancing and laughter are the best, natural, easily approachable doors. If you really dance, thinking stops. You go on and on, you whirl and whirl, and you become a whirlpool – all boundaries, all divisions are lost. You don't even know where your body ends and where existence begins. You melt into existence and existence melts into you; there is an overlapping of boundaries. And if you are really dancing – not managing it but allowing it to manage you, allowing it to possess you – if you are possessed by dance, thinking stops.

The same happens with laughter. If you are possessed by laughter, thinking stops.

Laughter can be a beautiful introduction to a non-thinking state. [3]

Instructions for Laughing Meditation

Every morning upon waking, before opening your eyes, stretch like a cat. Stretch every fiber of your body. After three or four minutes, with eyes still closed, begin to laugh. For five minutes just laugh. At first you will be doing it, but soon the sound of your attempt will cause genuine laughter. Lose yourself in laughter. It may take several days before it really happens, for we are so unaccustomed to the phenomenon. But before long it will be spontaneous and will change the whole nature of your day. [4]

The laughing Buddha

There is a story, in Japan, of the laughing Buddha, Hotei. His whole teaching was just laughter. He would move from one place to another, from one marketplace to another marketplace. He would stand in the middle of the market and start laughing – that was his sermon.

His laughter was catching, infectious; a *real* laughter, his whole belly pulsating with the laughter, shaking with laughter. He would roll on the ground with laughter. People who would collect together, they would start laughing, and then the laughter would spread, and tidal waves of laughter, and the whole village would be overwhelmed with laughter.

People used to wait for Hotei to come to their village because he brought such joy, such blessings. He never uttered a single word, never. You asked about Buddha and he would laugh; you asked about enlightenment and he would laugh; you asked about truth and he would laugh. Laughter was his only message. [5]

A man came to me. He had been suffering from chain-smoking for thirty years; he was ill and the doctors said, "You will never be healthy if you don't stop smoking." But he was a chronic smoker; he could not help it. He had tried – not that he had not tried – he had tried hard, and he had suffered much in trying, but only for one day or two days, and then again the urge would come so tremendously, it would simply take him away. Again he would fall into the same pattern.

Smoking Meditation

Because of this smoking he had lost all self-confidence: he knew he could not do a small thing; he could not stop smoking. He had become worthless in his own eyes; he thought himself just the most worthless person in the world. He had no respect for himself. He came to me.

He said, "What can I do? How can I stop smoking?" I said, "Nobody can stop smoking. You have to understand. Smoking is not only a question of your decision now. It has entered into your world of habits; it has taken roots. Thirty years is a long time. It has taken roots in your body, in your chemistry; it has spread all over. It is not just a question of your head deciding; your head cannot do anything. The head is impotent; it can start things, but it cannot stop them so easily. Once you have started and once you have practiced so long, you are a great yogi – thirty years' practicing smoking! It has become autonomous; you will have to de-automatize it." He said, "What do you mean by 'de-automatization'?"

And that's what meditation is all about, de-automatization.

I said, "You do one thing: forget about stopping. There is no need either. For thirty years you have

smoked and lived; of course it was a suffering but you have become accustomed to that too. And what does it matter if you die a few hours earlier than you would have died without smoking? What are you going to do here? What have you done? So what is the point – whether you die Monday or Tuesday or Sunday, this year, that year – what does it matter?"

He said, "Yes, that is true, it doesn't matter." Then I said, "Forget about it; we are not going to stop it at all. Rather, we are going to understand it. So next time, you make it a meditation."

He said, "Meditation out of smoking?"

I said, "Yes. If Zen people can make a meditation out of drinking tea and can make it a ceremony, why not? Smoking can be as beautiful a meditation."

He looked thrilled. He said, "What are you saying?"

He became alive! He said, "Meditation? just tell me – I can't wait!"

I gave him the meditation. I said, "Do one thing. When you are taking the packet of cigarettes out of your pocket, move slowly. Enjoy it, there is no hurry. Be conscious, alert, aware; take it out slowly with full awareness. Then take the cigarette out of the packet with full awareness, slowly – not in the old hurried way, the unconscious way, mechanical way. Then start tapping the cigarette on your packet – but very alertly. Listen to the sound, just as Zen people do when the samovar starts singing and the tea starts boiling ... and the aroma. Then smell the cigarette and the beauty of it...."

He said, "What are you saying? The beauty?"

"Yes, it is beautiful. Tobacco is as divine as anything. Smell it; it is God's smell."

He looked a little surprised. He said, "What! Are you joking?"

No, I am not joking. Even when I joke, I don't joke. I am very serious.

"Then put it in your mouth, with full awareness, light it with full awareness. Enjoy every act, every small act, and divide it into as many acts as possible, so you can become more and more aware.

"Then have the first puff: God in the form of smoke. Hindus say, *'Annam Brahm'* – 'Food is God'. Why not smoke? All is God. Fill your lungs deeply – this is a *pranayam*. I am giving you the new yoga for the new age! Then release the smoke, relax, another puff – and go very slowly.

"If you can do it, you will be surprised; soon you will see the whole stupidity of it. Not because others have said that it is stupid, not because others have said that it is bad. You will *see* it. And the seeing will not just be intellectual. It will be from your total being; it will be a vision of your totality. And then one day, if it drops, it drops; if it continues, it continues. You need not worry about it."

After three months he came and he said, "But it dropped."

"Now," I said, "try it on other things too."

This is the secret, *the* secret: de-automatize.

Walking, walk slowly, watchfully. Looking, look watchfully, and you will see trees are greener than they have ever been and roses are rosier than they have ever been. Listen! Somebody is talking, gossiping: listen, listen attentively. When you are talking, talk attentively. Let your whole waking activity become de-automatized. [6]

Breath – a Bridge to Meditation

If you can do something with the breath, you will suddenly turn to the present.
If you can do something with breath, you will attain to the source of life. If you can do something with breath, you can transcend time and space. If you can do something with breath, you will be in the world and also beyond it. [1]

Vipassana

Vipassana is the meditation that has made more people in the world enlightened than any other, because it is the very essence. All other meditations have the same essence, but in different forms; something non-essential is also joined with them. But vipassana is pure essence. You cannot drop anything out of it and you cannot add anything to improve it.

Vipassana is such a simple thing that even a small child can do it. In fact, the smallest child can do it better than you, because he is not yet filled with the garbage of the mind; he is still clean and innocent.

Vipassana can be done in three ways – you can choose which one suits you the best.

The first is: awareness of your actions, your body, your mind, your heart. Walking, you should walk with awareness. Moving your hand, you should move with awareness, knowing perfectly that you are moving the hand. You can move it without any consciousness, like a mechanical thing...you are on a morning walk; you can go on walking without being aware of your feet.

Be alert of the movements of your body. While eating, be alert to the movements that are needed for eating. Taking a shower, be alert to the coolness that is coming to you, the water falling on you and the tremendous joy of it – just be alert. It should not go on happening in an unconscious state.

And the same about your mind. Whatever thought passes on the screen of your mind, just be a watcher. Whatever emotion passes on the screen of your heart, just remain a witness – don't get in-

volved, don't get identified, don't evaluate what is good, what is bad; that is not part of your meditation.

The second form is breathing, becoming aware of breathing. As the breath goes in, your belly starts rising up, and as the breath goes out, your belly starts settling down again. So the second method is to be aware of the belly: its rising and falling. Just the very awareness of the belly rising and falling...and the belly is very close to the life sources because the child is joined with the mother's life through the navel. Behind the navel is his life's source. So, when the belly rises up, it is really the life energy, the spring of life that is rising up and falling down with each breath. That too is not difficult, and perhaps maybe even easier because it is a single technique.

In the first, you have to be aware of the body, you have to be aware of the mind, you have to be aware of your emotions, moods. So it has three steps. The second approach has a single step: just the belly, moving up and down. And the result is the same. As you become more aware of the belly, the mind becomes silent, the heart becomes silent, the moods disappear.

And the third is to be aware of the breath at the entrance, when the breath goes in through your nostrils. Feel it at that extreme – the other polarity from the belly – feel it from the nose. The breath going in gives a certain coolness to your nostrils. Then the breath going out...breath going in, breath going out.

That too is possible. It is easier for men than for women. The woman is more aware of the belly. Most of the men don't even breathe as deep as the belly. Their chest rises up and falls down, because a wrong kind of athletics prevails over the world. Certainly it gives a more beautiful form to the body if your chest is high and your belly is almost non-existent.

Man has chosen to breathe only up to the chest, so the chest becomes bigger and bigger and the belly shrinks down. That appears to him to be more athletic.

Around the world, except in Japan, all athletes and teachers of athletes emphasize to breathe by filling your lungs, expanding your chest, and pulling the belly in. The ideal is the lion whose chest is big and whose belly is very small. So be like a lion; that has become the rule for athletic gymnasts, and the people who have been working with the body.

Japan is the only exception where they don't care that the chest should be broad and the belly should be pulled in. It needs a certain discipline to pull the belly in; it is not natural. Japan has chosen the natural way, hence you will be surprised to see a Japanese statue of Buddha. That is the way you can immediately discriminate whether the statue is Indian or Japanese. The Indian statues of Gautam Buddha have a very athletic body; the belly is very small and the chest is very broad. But the Japanese Buddha is totally different; his chest is almost silent, because he breathes from the belly, but his belly is bigger. It doesn't look very good – because the idea prevalent in the world is so old, but breathing from the belly is more natural, more relaxed.

In the night it happens when you sleep; you don't breathe from the chest, you breathe from the belly. That's why the night is such a relaxed experience. After your sleep, in the morning you feel so fresh, so young, because the whole night you were breathing naturally... you were in Japan!

These are the two points: if you are afraid that breathing from the belly and being attentive to its rising and falling will destroy your athletic form...men may be more interested in that athletic form. Then for them it is easier to watch near the nostrils where the breath enters. Watch, and when the breath goes out, watch.

These are the three forms. Any one will do. And if you want to do two forms together, you can do two forms together; then the effort will become more intense. If you want to do all three forms together, you can do all three forms together. Then the possibilities will be quicker. But it all depends on you, whatever feels easy.

Remember: easy is right.

As meditation becomes settled and mind silent, the ego will disappear. You will be there, but there will be no feeling of 'I'. Then the doors are open.

Just wait with a loving longing, with a welcome in the heart for that great moment – the greatest moment in anybody's life – of enlightenment.

It comes...it certainly comes. It has never delayed for a single moment. Once you are in the right tuning, it suddenly explodes in you, transforms you.

The old man is dead and the new man has arrived. [2]

Sitting

Find a reasonably comfortable and alert position to sit for 40 to 60 minutes. Back and head should be straight, eyes closed and breathing normal. Stay as still as possible, only changing position if it is really necessary.

While sitting, the primary object is to be watching the rise and fall of the belly, slightly above the navel, caused by breathing in and out. It is not *a concentration technique, so while watching the breath, many other things will take your attention away. Nothing is a distraction in vipassana, so when something else comes up, stop watching the breath, pay attention to whatever is happening until it's possible to go back to your breath. This may include thoughts, feelings, judgments, body sensations, impressions from the outside world, etc.*

It is the process of watching that is significant, not so much what you are watching, so remember not to become identified with whatever comes up; questions or problems may just be seen as mysteries to be enjoyed!

Vipassana walk

This is a slow, ordinary walk based on the awareness of the feet touching the ground.

You can walk in a circle or a line of 10 to 15 steps going back and forth, inside or out of doors. Eyes should be lowered on the ground a few steps ahead. While walking, the attention should go to the contact of each foot as it touches the ground. If other things arise, stop paying attention to the feet, notice what else took your attention and then return to the feet.

It is the same technique as in sitting – but watching a different primary object. You can walk for 20 to 30 minutes. [3]

Shiva said: Radiant one, this experience may dawn between two breaths. After breath comes in (down) and just before turning up (out) – the beneficence.

When your breath comes in, *observe*. For a single moment or a thousandth part of a moment, there is no breathing – before it turns up, before it turns outward. One breath comes in; then there is a certain point and breathing stops. Then the breathing goes out. When the breath goes out, then again for a single

Watching the Gap in the Breath

moment, or a part of a moment, breathing stops. Then breathing comes in.

Before the breath is turning in or turning out, there is a moment when you are not breathing. In that moment the happening is possible, because when you are not breathing you are not in the world. Understand this: when you are not breathing you are dead; you are still, but dead. But the moment is of such a short duration, you never observe it.

Breath coming in is rebirth; breath going out is death. The outgoing breath is synonymous with death; the incoming breath is synonymous with life. So with each breath you are dying and being reborn. The gap between the two is of a very short duration, but keen sincere observation and attention will make you feel the gap. Then nothing else is needed. You are blessed. You have known; the thing has happened.

You are not to train the breath. Leave it just as it is. Why such a simple technique? It looks so simple. Such a simple technique to know the truth? To know the truth means to know that which is nei-

ther born nor dies, to know that eternal element which always is. You can know the breath going out, you can know the breath coming in, but you never know the gap between the two.

Try it. Suddenly you will get the point – and you can get it: it is already there. Nothing is to be added to you or to your structure: it is already there. Everything is already there except a certain awareness. So how to do this? First, become aware of the breath coming in. Watch it. Forget everything: just watch breath coming in – the very passage. When the breath touches your nostrils, feel it there. Then let the breath move in. Move with the breath fully conscious. When you are going down, down, down with the breath, do not miss the breath. Do not go ahead; do not follow behind. Just go with it. Remember this: do not go ahead; do not follow it like a shadow. Be simultaneous with it.

Breath and consciousness should become one. The breath goes in; you go in. Only then will it be possible to get the point which is between two breaths. It will not be easy.

Move in with the breath, then move out with the breath: in-out, in-out. Buddha tried particularly to use this method, so this method has become a Buddhist method. In Buddhist terminology it is known as 'Anapanasati Yoga'. And Buddha's enlightenment was based on this technique – only this.

If you go on practicing breath consciousness, breath awareness, suddenly, one day without knowing, you will come to the interval. As your awareness will become keen and deep and intense, as your awareness will become bracketed – the whole world is bracketed out; only your breath coming in or going out is your world, the whole arena for your consciousness – suddenly you are bound to feel the gap in which there is no breath.

When you are moving with breath minutely, when there is no breath, how can you remain unaware? You will suddenly become aware that there is no breath, and the moment will come when you will feel that the breath is neither going out nor coming in. The breath has stopped completely. In that stopping, "the beneficence."[4]

Shiva said: When in worldly activity keep attentive between the two breaths, and so practicing, in a few days be born anew.

Whatsoever you are doing, keep your attention in the gap between the two breaths. But it must be practiced while in activity.
We have discussed the technique that is just similar. Now there is only this difference, that this has to be practiced while in worldly activity. Do not practice it in isolation. This practice is to be done

Watching the Gap in the Marketplace

while you are doing something else. You are eating: go on eating, and be attentive to the gap. You are walking: go on walking and be attentive to the gap. You are going to sleep: lie down, let sleep come. But you go on being attentive to the gap.
Why in activity? Because activity distracts the mind. Activity calls your attention again and again. Do not be distracted. Be fixed at the gap, and do not stop activity; let the activity continue. You will have two layers of existence – doing and being.
We have two layers of existence: the world of doing and the world of being, the circumference and the center. Go on working on the periphery, on the circumference; do not stop it. But go on working attentively on the center also. What will happen? Your activity will become an acting, as if you are playing a part.
If this method is practiced, your whole life will become a long drama. You will be an actor playing roles, but constantly centered in the gap. If you forget the gap, then you are not playing roles; you have become the role. Then it is not a drama. You have mistaken it as life. That is what we have done. Every-

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one thinks he is living life. It is not life. It is just a role – a part which has been given to you by society, by circumstances, by culture, by tradition, by the country, the situation. You have been given a role. You are playing it; you have become identified with it. To break that identification, use this technique.

This technique is just to make yourself a psychodrama – just a play. You are focused in the gap between two breaths, and life moves on, on the periphery. If your attention is at the center, then your attention is not really on the periphery; that is just 'sub-attention'. It just happens somewhere near your attention. You can feel it, you can know it, but it is not significant. It is as if it is not happening to you. I will repeat this: if you practice this technique, your whole life will be as if it is not happening to you – as if it is happening to someone else. [5]

Shiva said: With intangible breath in the center of the forehead, as this reaches the heart at the moment of sleep, have direction over dreams and over death itself.

Take this technique in three parts. One, you must be able to feel the *prana* in breath, the intangible part of it, the invisible part of it, the immaterial part of it. The feeling comes if you are attentive between the two eyebrows. Then it comes easily. If you are attentive in the gap, then too it comes, but a little less easily. If you are aware of the

Dream Mastery

center at your navel where breath comes and touches and goes out, it also comes, but with less ease. The easiest point from which to know the invisible part of breath is to be centered at the third eye. But wherever you are centered, it comes. You begin to feel the prana flowing in.

The ingoing breath and the outgoing breath are the same as vehicles, but the incoming breath is filled with prana and the outgoing breath is empty. You have sucked the prana, and the breath has become empty.

This sutra is very, very significant: "With intangible breath in the center of the forehead, as this reaches the heart at the moment of sleep, have direction over dreams and over death itself." While you are falling into sleep, this technique has to be practiced – then only, not at any other time. While you are falling asleep, only then. That is the right moment to practice this technique. You are falling asleep. Little by little, sleep is overtaking you. Within moments, your consciousness will dissolve; you will not be aware. Before that moment comes, become aware – aware of

the breath and the invisible part, prana, and feel it coming to the heart.

If this happens – that you are feeling invisible breath coming into the heart and sleep overtakes you – you will be aware in dreams. You will know that you are dreaming. Ordinarily we do not know that we are dreaming. While you dream you think that this is reality. That too happens because of the third eye. Have you seen anyone asleep? His eyes move upward and become focused in the third eye.

Because of this focusing in the third eye, you take your dreams as real; you cannot feel they are dreams. They are real. You will know when you get up in the morning, then you will know that "I was dreaming." But this is the later, retrospective realization. You cannot realize in the dream that you are dreaming. If you realize it, then there are two layers: the dream is there, but you are awake, you are aware. For one who becomes aware in dreams, this sutra is wonderful. It says, "Have direction over dreams and over death itself."

If you can become aware of dreams, you can create dreams. Ordinarily you cannot create dreams. How impotent man is! You cannot even create dreams. You *cannot* create dreams! If you want to dream a particular thing, you cannot dream it; it is not in your hands. How powerless man is! Even dreams cannot be created. You are just a victim of dreams, not the creator. A dream happens to you; you cannot do anything. Neither can you stop it nor can you create it.

But if you move into sleep remembering the heart being filled with prana, continuously being touched by prana with every breath, you will become a master of your dreams – and this is a rare mastery. Then you can dream whatsoever dreams you like. Just note while you are falling asleep that "I want to dream this dream," and that dream will come to you. Just say while falling asleep, "I do not want to dream that dream," and that dream cannot enter your mind.

But what is the use of becoming the master of your dreaming? Isn't it useless? No, it is not useless. Once you become master of your dreams you will never dream. It is absurd. When you are master of your dreams, dreaming stops; there is no need for it. And when dreaming stops, your sleep has a different quality altogether, and the quality is the same as of death. [6]

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Patanjali said: The mind also becomes tranquil by alternately expelling and retaining the breath.

Whenever you feel that the mind is not tranquil – tense, worried, chattering, anxious, constantly dreaming – do one thing: first exhale deeply. Always start by exhaling. Exhale deeply; as much as you can, throw the air out. Throwing out the air, the mood will be thrown out too, because breathing is everything. And then expel the breath as far as possible.

Throwing Things Out

Pull the belly in and retain for a few seconds; don't inhale. Let the air be out, and don't inhale for a few seconds. Then allow the body to inhale. Inhale deeply – as much as you can. Again stop for a few seconds. The gap should be the same as when you retain the breath out – if you retain it out for three seconds, retain the breath in for three seconds. Throw it out and hold for three seconds; take it in and hold for three seconds. But it has to be thrown out completely. Exhale totally and inhale totally, and make a rhythm. Hold, breathe in; hold, breathe out. Hold, breathe in; hold, breathe out. Immediately you will feel a change coming into your whole being. The mood will go; a new climate will enter into you. [7]

Opening the Heart

The heart is the gateless gate to reality. Move from the head to the heart.

We are all hung up in the head. That is our only problem, the *only* one problem. And there is only one solution: get dowm from the head into the heart and all problems disappear. They are created by the head. And suddenly everything is so clear and so transparent that one is surprised how one was continuously inventing problems.

Mysteries remain but problems disappear. Mysteries abound but problems evaporate. And mysteries are beautiful. They are not to be solved. They have to be lived. [1]

The first point: try to be headless. Visualize yourself as headless; move headlessly. It sounds absurd, but it is one of the most important exercises. Try it, and then you will know. Walk, and feel as if you have no head. In the beginning it will be only 'as if'. It will be very weird. When the feeling comes to you that you have no head, it will be very weird and strange. But by and by you will settle down at the heart.

There is a law. You may have seen that someone who is blind has

From Head to Heart

keener ears, more musical ears. Blind men are more musical; their feeling for music is deeper. Why? The energy that ordinarily moves through the eyes now cannot move through them, so it chooses a different path – it moves through the ears.

Blind men have a deeper sensitivity of touch. If a blind man touches you, you will feel the difference, because we ordinarily do much work with touch through our eyes: we are touching each other through our eyes. A blind man cannot touch through the eyes, so the energy moves through his hands. A blind man is more sensitive than anyone who has eyes. Sometimes it may not be so, but generally it is so. Energy starts moving from another center if one center is not there.

So try this exercise I am talking about – the exercise in headlessness – and suddenly you will feel a strange thing: it will be as if for the first time you are at the heart. Walk headlessly. Sit down to meditate, close your eyes and simply feel that there is no head. Feel, "My head has disappeared." In the beginning it will be just 'as if', but by and by you will feel that the

head has really disappeared. And when you feel that your head has disappeared, your center will fall down to the heart – immediately! You will be looking at the world through the heart and not through the head.

When for the first time Westerners reached Japan, they couldn't believe that the Japanese traditionally have been thinking for centuries that they think through the belly. If you ask a Japanese child – if he is not educated in Western ways – "Where is your thinking?" he will point to his belly.

Centuries and centuries have passed, and Japan has been living without the head. It is just a concept. If I ask you, "Where is your thinking going on?" you will point toward the head, but a Japanese person will point to the belly, not to the head – one of the reasons why the Japanese mind is more calm, quiet and collected.

Now this is disturbed because the West has spread over everything. Now there exists no East. Only in some individuals who are like islands here and there does the East exist. Geographically, the East has disappeared. Now the whole world is Western.

Try headlessness. Meditate standing before your mirror in the bathroom. Look deep into your eyes and feel that you are looking from the heart. By and by the heart center will begin to function. And when the heart functions, it changes your total personality, the total structure, the whole pattern, because the heart has its own way.

So the first thing: try headlessness. Secondly, be more loving, because love cannot function through the head. Be more loving! That is why, when someone is in love, he loses his head. People say that he has gone mad. If you are not in love and mad, then you are not really in love. The head must be lost. If the head is there unaffected, functioning ordinarily, then love is not possible, because for love you need the heart to function – not the head. It is a function of the heart.

It happens that when a very rational person falls in love, he becomes stupid. He himself feels what stupidity he is doing, what silliness. What is he doing! Then he makes two parts of his life; he creates a division. The heart becomes a silent, intimate affair. When he moves out of his house, he moves out of his heart. He lives in the world with the head and only comes down to the heart when he is loving. But it is very difficult. It is *very* difficult, and ordinarily it never happens.

I was staying in Calcutta at a friend's house, and the friend was a justice of the High Court. His wife told me, "I have only one problem to tell you. Can you help me?"

So I said, "What is the problem?"

She said, "My husband is your friend. He loves you and respects you, so if you say something to him it may be helpful."

So I asked her. "What is to be said? Tell me."

She said, "He remains a High Court judge even in bed. I have not known a lover, a friend or a husband. He is a High Court judge twenty-four hours a day."

It is difficult: it is difficult to come down from your pedestal. It becomes a fixed attitude. If you are a businessman, you will remain a businessman in bed also. It is difficult to accommodate two persons within, and it is not easy to change your pattern completely, immediately, anytime you like. It is difficult, but if you are in love you will have to come down from the head.

So for this meditation try to be more and more loving. And when I say be more loving, I mean change the quality of your relationship: let it be based on love. Not only with your wife or with your child or with your friend, but toward life as such, become more loving. That is why Mahavir and Buddha have talked about non-violence: it was

just to create a loving attitude toward life.

When Mahavir moves, walks, he remains aware not even to kill an ant. Why? Really, the ant is not concerned. Mahavir is coming down from the head to the heart, creating a loving attitude toward life as such. The more your relationship is based on love – all relationships – the more your heart center will function. It will start working; you will look at the world through different eyes: because the heart has its own way of looking at the world. The mind can never look in that way: that is impossible for the mind. The mind can only analyze! The heart synthesizes; the mind can only dissect, divide. It is a divider. Only the heart gives unity.

When you can look through the heart the whole universe looks like one unity. When you approach through the mind, the whole world becomes atomic. There is no unity: only atoms and atoms and atoms. The heart gives a unitary experience. It joins together and the ultimate synthesis is God. If you can look through the heart, the whole universe looks like one. That oneness is God.

That is why science can never find God. It is impossible, because the method applied can never reach to the ultimate unity. The very method of science is reason, analysis, division. So science comes to molecules, atoms, electrons, and they will go on dividing. They can never come to the organic unity of the whole. The whole is impossible to look at through the head. [2]

Prayer Meditation

It is best to do this prayer at night, in a darkened room, going to sleep immediately afterwards; or it can be done in the morning, but it must be followed by fifteen minutes rest. This rest is necessary, otherwise you will feel as if you are drunk, in a stupor.

This merging with energy is prayer. It changes you. And when *you* change, the whole existence changes.

Raise both your hands towards the sky, palms uppermost, head up, just feeling existence flowing in you.

As the energy flows down your arms you will feel a gentle tremor – be like a leaf in a breeze, trembling. Allow it, help it. Then let your whole body vibrate with energy, and just let whatever happens happen.

You feel again a flowing with the earth. Earth and heaven, above and below, yin and yang, male and female – you float, you mix, you drop yourself completely. You are not. You become one ... merge.

After two to three minutes, or whenever you feel completely filled, lean down to the earth and kiss the earth. You simply become a vehicle to allow the divine energy to unite with that of the earth.

These two stages should be repeated six more times so that each of the *chakras* can become unblocked. More times can be done, but if you do less you will feel restless and unable to sleep.

Go into sleep in that very state of prayer. Just fall asleep and the energy will be there. You will be flowing with it, falling into sleep. That will help very greatly because then the energy will surround you the whole night and it will continue to work. By the morning you will feel more fresh than you have ever felt before, more vital than you have ever felt before. A new elan, a new life will start penetrating you, and the whole day you will feel full of new energy; a new vibe, a new song in your heart, and a new dance in your step. [3]

Shiva said: In any easy position gradually pervade an area between the armpits into great peace.

A very simple method but it works miraculously – try it. And anyone can try it, there is no danger. In an easy position: the first thing is to be in a relaxed position – easy, whatsoever is easy for you. So don't try some particular position or asana. Buddha sits in a particular posture. It is easy for him. It can also become easy for you if you practice it for a time, but in the very beginning it will not be

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easy for you. And there is no need to practice it: start from any posture that comes easy to you right now. Don't struggle with posture. You can sit in an easy chair and relax. The only thing is your body must be in a relaxed state.

Just close your eyes and feel all over the body. Start from the legs feeling whether there is some tension. If you feel somewhere there is some tension, do one thing: make it more tense. If you feel that in the leg, in the right leg, there is tension, then make that tension as intense as possible. Bring it to a peak and then suddenly relax so that you can feel how relaxation settles there. Then go all over the body just finding if there is some tension somewhere. Wherever you feel the tension make it more, because it is easy to relax it when it is intense. In just a mid-state it is very difficult because you cannot feel it.

It is easy to move from one extreme to another, very easy, because the very extreme creates the situation to move to the other. So if you feel some tension in the face

then strain all the face muscles as much as possible, create tension and bring it to a peak. Bring it to a point where you feel that now no more is possible – then suddenly relax. So see that all parts of the body, all the limbs, are relaxed.

Be particular about the face muscles, because they carry ninety percent of the tensions – the rest of the body carries only ten percent – because all your tensions are in the mind and the face becomes the storage. So strain your face as much as possible, don't be shy about it. Intensely make it in anguish, anxiety – and then suddenly relax. Do it for five minutes so you can feel now the whole body, every limb, is relaxed.

You can do it lying on the bed, you can do it sitting also – howsoever you feel is easy for you.

The second thing: when you feel that the body has come to an easy posture, don't make much fuss about it. Just feel that the body is relaxed, then forget the body. Because really, remembering the body is a sort of tension. So that's why I say don't make much fuss about it. Relax it and forget it. Forgetting is relaxation, because whenever you remember too much, that very remembering brings a tension to the body.

Then close your eyes and just feel the area between the two armpits: the heart area, your chest. First feel it, just between the two armpits, bring your total attention, total awareness. Forget the whole body, just the heart area between the two armpits, your chest, and feel it filled with great peace.

The moment the body is relaxed, automatically peace happens in your heart. The heart becomes silent, relaxed, harmonious. And when you forget the whole body and bring your attention just to the chest and consciously feel that it is filled with peace, much peace will happen immediately.

There are two areas in the body, particular centers where particular feelings can be created consciously. Between the two armpits is the center of the heart, and the heart center is the source of all peace that happens to you, whenever it happens. Whenever you are peaceful, the peace is coming from the heart. The heart radiates peace. That's why people from all over the world, without any distinction of caste, religion, country, cultured or uncultured, every race, have felt this: that love arises somewhere from the heart. No scientific explanation exists.

So whenever you think of love you think of the heart. Really, whenever you are in love you are relaxed, and because you are relaxed you are filled with a certain peace. And that peace arises from the heart. So peace and love have become joined, associated. Whenever you are in love you are peaceful; whenever you are not in love you are disturbed. Because of peace the heart has become associated with love.

So you can do two things. Either you can search for love, then sometimes you will feel peace. But the path is dangerous, because the other person whom you love has become more important than you. The other is the other, and you are becoming dependent in a way. So love will give you peace sometimes but not always. There will be many disturbances, many moments of anguish and anxiety, because the other has entered and whenever the other enters there is bound to be some disturbance because you can meet with the other only on your surface, and the surface will be disturbed. Only sometimes – when the two of you will be so deeply in love with no conflict – only sometimes you will be relaxed and the heart will glow with peace.

So love can give you only glimpses of peace but never really any establishment, any rootedness in peace. No eternal peace is possible through it, only glimpses. And be-

tween two glimpses there will be deep valleys of conflict, violence, hatred, anger.

The other way is not to find peace through love, but to find peace directly. If you can find peace directly – and this is the method – your life will become filled with love. But now the quality of love will be different. It will not be possessive; it will not be centered on one. It will not be dependent and it will not make anyone dependent on you. Your love will become just a lovingness, a compassion, a deep empathy.

And now no one, not even a lover, can disturb you, because your peace is already rooted and your love is coming as a shadow of your inner peace. The whole thing has become reversed: so Buddha is also loving but his love is not an anguish. If you love you will suffer, if you don't love you will suffer. If you don't love you will suffer the absence; if you love you will suffer the presence of love. You are on the surface and whatsoever you do can give you only momentary satisfactions, and then again, the dark valley.

The heart is naturally the source of peace, so you are not creating anything. You are simply coming to a source which is always there. And this imagination will help you become aware that the heart is filled with peace, not that this imagination will create the peace. This is the difference between the tantra attitude and Western hypnosis: hypnotists think that by imagination you are creating it; tantra thinks that you are not creating it – by imagination you are simply becoming attuned to something that is already there. Whatsoever you can create by imagination cannot be permanent. If it is not a reality then it is false, unreal, and you are creating a hallucination.

Try this: whenever you are able to feel the peace between the two armpits filling you, pervading your own heart center, the world will look illusory. This is a sign that you have entered meditation – when the world feels, appears to be illusory. Don't think that the world is illusory; there is no need to think – you will feel it. It will suddenly occur to your mind – "What has happened to the world?" The world has suddenly gone dreamy, a dreamlike existence. It is there, without any substance, just like a film on the screen. It looks so real; it can even be three-dimensional – just looks, looks a projected thing. Not that the world is a projected thing, not that it is really unreal – no. The world is real but you create distance, and the distance becomes greater and greater. And you can understand whether the distance is becoming greater and greater or not, by knowing how you are feeling about the world. So that is the criterion. This is not a truth – that the world is unreal – this is a meditative criterion. If the world has become unreal, you have become centered into the being. Now the surface and you are so far away that you can look at the surface as something objective, something other than you. You are not identified.

This technique is very easy and will not take much time if you try it. Even sometimes it happens with this technique that in the very first effort you will feel the beauty and the miracle of it. So try it. But if you are not feeling it in the very first effort, don't be disappointed. Wait, and go on doing it. And it is so easy you can do it any time. Just lying on your bed at night you can do it; just in the morning when you feel that you are now awake you can do it. Do it first and then get up, even ten minutes will be enough, or ten minutes at night just before falling asleep. Make the world unreal, and your sleep will be so deep – you may not have slept like that before. If the world becomes unreal just before falling asleep, dreams will be fewer because if the world has become a

dream, dreams cannot continue. And if the world is unreal, you are totally relaxed, otherwise the reality of the world goes on impinging on you, hammering on you.

As far as I know – I have suggested this technique to many people who suffer from insomnia – it helps deeply. If the world is unreal, tensions dissolve. And if you can move from the periphery, you have already moved to a deep state of sleep – before sleep comes you are already deep into it. And then in the morning it is beautiful because you are so fresh, so young, the whole energy vibrating and just coming from the center back to the periphery.

The moment you become alert that now sleep is finished, don't open your eyes first. First do this: the body is relaxed after the whole night, feeling fresh and alive so do this experiment for ten minutes, then open the eyes. Relax. You are already relaxed; it will not take much time. Just relax. Bring your consciousness to the heart just between the two armpits: feel it filled with deep peace. For ten minutes remain in that peace, and then open the eyes. And the world will look totally different because that peace will be radiated from your eyes also. And the whole day you will feel different – not only will you feel different, you will feel people are behaving differently with you.

To every relationship you contribute something. If your contribution is not there, people behave differently because they feel you are a different person. They may not be aware of it. But when you are filled with peace everyone will behave differently with you. They will be more loving and more kind, less resistant, more open, closer. The magnet is there. The peace is the magnet. When you are peaceful people come nearer to you; when you are disturbed everyone is repelled. This is so physical a phenomenon that you can observe it easily. Whenever you are peaceful you will feel everyone wants to be closer to you because that peace radiates, it becomes vibrations around you. Circles of peace move around you and whosoever comes near feels to be nearer to you – just like the shadow of a tree and you feel to move under the shadow and relax there. [4]

Shiva said: Blessed one, as senses are absorbed in the heart, reach the center of the lotus.

So what is to be done in this technique? "As senses are absorbed in the hear..." Try! Many ways are possible. You touch someone: if you are a heart-oriented person the touch immediately goes to your heart, and you can feel the quality. If you take the hand of a person who is head-oriented, the hand will be cold – not just cold, but the very quality will be cold.

Heart Centering

A deadness, a certain deadness, will be in the hand. If the person is heart-oriented, then there is a certain warmth. Then his hand will really melt with you. You will feel a certain thing flowing from his hand to you, and there will be a meeting – a communication of warmth.

This warmth comes from the heart. It can never come from the head because the head is always cool, cold, calculative. The heart is warm, non-calculative. The head always thinks about how to take more, the heart always feels how to give more. That warmth is just a giving – a giving of energy, a giving of inner vibrations, a giving of life. That is why you feel a different quality in it. If the person really embraces you, you will feel a deep melting with him.

Touch! Close your eyes; touch anything. Touch your beloved or your lover, touch your child or your mother, or your friend, or touch a tree or a flower, or just touch the earth. Close your eyes and feel a communication from

your heart to the earth, or to your beloved. Just feel that your hand is your heart stretched out to touch the earth. Let the feeling of touch be related to the heart.

When you are listening to music, do not listen to it from the head. Just forget your head and feel that you are headless. There is no head at all. It is good to have your own picture in your bedroom without the head. Concentrate on it: you are without the head; do not allow the head to come in. While listening to music, listen to it from the heart. Feel the music coming to your heart; let your heart vibrate with it. Let your senses be joined to the heart, not to the head. Try this with all the senses, and feel more and more that every sense goes into the heart and dissolves into it.

"Blessed one, as senses are absorbed in the heart, reach the center of the lotus." The heart is the lotus. Every sense is just the opening of the lotus, the petals of the lotus. Try to relate your senses to the heart first. Secondly, always think that every sense goes deep down into the heart and becomes absorbed in it. When these two things become established, only then will your senses begin to help you: they will lead you to the heart, and your heart will become a lotus.

This lotus of the heart will give you a centering. Once you know the center of the heart, it is very easy to fall down into the navel center. It is very easy! Really, this sutra does not even mention this; there is no need. If you are really absorbed in the heart totally, and reason has stopped working, then you will fall down. From the heart, the door is opened toward the navel. Only from the head is it difficult to go toward the navel. Or, if you are between the two, between the heart and the head, then too it is difficult to go to the navel. Once you are absorbed in the navel, you have suddenly fallen beyond the heart. You have fallen into the navel center which is the basic one – the original.

If you feel that you are a heart-oriented person, then this method will be very helpful to you. But know well that everyone is trying to deceive himself that he is heart-oriented. Everyone tries to feel that he is a very loving person, a feeling type – because love is such a basic need that no one can feel at ease if he sees that he has no love, no loving heart. So everyone goes on thinking and believing, but belief will not do. Observe very impartially, as if you are observing someone else, and then decide – because there is no need to deceive yourself and it will be of no help. Even if you deceive yourself, you cannot deceive the technique. So when you do this technique, you would feel that nothing is happening. [5]

Atisha said: Train in joining, sending and taking together. Do this by riding the breath.

Atisha says: start being compassionate. And the method is, when you breathe in – listen carefully, it is one of the greatest methods – when you breathe in, think that you are breathing in all the miseries of all the people in the world. All the darkness, all the negativity, all the hell that exists anywhere, you are breathing it in. And let it be absorbed in your heart.

Atisha's Heart Meditation

You may have read or heard about the so-called positive thinkers of the West. They say just the opposite – they don't know what they are saying. They say "When you breathe out, throw out all your misery and negativity. And when you breathe in, breathe in joy, positivity, happiness, cheerfulness."

Atisha's method is just the opposite: when you breathe in, breathe in all the misery and suffering of all the beings of the world – past, present and future.

And when you breathe out, breathe out all the joy that you have, all the blissfulness that you have, all the benediction that you have. Breathe out, pour yourself into existence. This is the method of compassion: drink in all the suffering and pour out all the blessings.

And you will be surprised if you do it. The moment you take all the sufferings of the world inside you, they are no longer sufferings. The heart immediately transforms the energy. The heart is a transforming force: drink in misery, and it is transformed into blissfulness... then pour it out.

Once you have learned that your heart can do this magic, this miracle, you would like to do it again and again. Try it. It is one of the most practical methods, simple, and it brings immediate results. Do it today, and see. [6]

Start with yourself

Atisha said: Begin the development of taking with yourself.

Atisha says: before you can do this with the whole existence, you will have to start first with yourself. This is one of the fundamental secrets of inner growth. You cannot do anything with others that you have not done in the first place with yourself. You can hurt others if you hurt yourself, you will be a pain in the neck to others if you are a pain in the neck to yourself, you can be a blessing to others only if you are a blessing to yourself.

Whatsoever you can do with others, you must have done to yourself before, because that is the only thing that you can share. You can share only that which you have; you cannot share that which you don't have. Atisha says: "Begin the development of taking with yourself."

Rather than starting by taking the whole misery of the world and absorbing it in the heart, start with your own misery. Don't go into the deep sea so fast; learn swimming in shallow water. And if you immediately start taking the misery of the whole existence, it will remain simply an experiment in speculation. It won't be real, it can't be real. It will be just verbal.

You can say to yourself "Yes, I am taking the misery of the whole world" – but what do you know of the misery of the whole world? You have not even experienced your own misery.

We go on avoiding our own misery. If you feel miserable, you put on the radio or the TV and you become engaged. You start reading the newspaper so that you can forget your misery, or you go to the movies, or you go to your woman or your man. You go to the club, you go shopping in the market, just somehow to keep yourself away from yourself, so that you need not see the wound, so that you need not look at how much it hurts within.

People go on avoiding themselves. What do they know of misery? How can they think of the misery of the whole existence?

First, you have to begin with yourself. If you are feeling miserable, let it become a meditation. Sit silently, close the doors. First feel the misery with as much intensity as possible. Feel the hurt. Somebody has insulted you: now, the best way to avoid the hurt is to go and insult him, so that you become occupied with him. That is not meditation.

If somebody has insulted you, feel thankful to him that he has given you an opportunity to feel a deep wound. He has opened a wound in you. The wound may have been created by many many insults that you have suffered in your whole life; he may not be the cause of all the suffering, but he has triggered a process.

Just lock your room, sit silently, with no anger for the person but with total awareness of the feeling that is arising in you – the hurt feeling that you have been rejected, that you have been insulted. And then you will be surprised that not only is this man there: all the men and all the women and all the people that have ever insulted you will start moving in your memory.

You will start not only remembering them, you will start reliving them. You will be going into a kind of primal.

Feel the hurt, feel the pain, don't avoid it. That's why in many therapies the patient is told not to take any drugs before the therapy begins, for the simple reason that drugs are a way to escape from your inner misery. They don't allow you to see your wounds, they repress them. They don't allow you to go into your suffering and unless you go into your suffering, you cannot be released from the imprisonment of it.

It is perfectly scientific to drop all

drugs before going into a group – if possible even drugs like coffee, tea, smoking, because these are all ways to escape.

Have you watched? Whenever you feel nervous you immediately start smoking. It is a way to avoid nervousness; you become occupied with smoking. Really it is a regression. Smoking makes you again feel like a child – unworried, nonresponsible – because smoking is nothing but a symbolic breast. The hot smoke going in simply takes you back to the days when you were feeding on the mother's breast and the warm milk was going in: the nipple has now become the cigarette. The cigarette is a symbolic nipple.

Through regression you avoid the responsibilities and the pains of being adult. And that's what goes on through many many drugs. Modern man is drugged as never before, because modern man is living in great suffering. Without drugs it would be impossible to live in so much suffering. Those drugs create a barrier; they keep you drugged, they don't allow you enough sensitivity to know your pain.

The first thing to do is close your doors and stop any kind of occupation: looking at the TV, listening to the radio, reading a book. Stop all occupation, because that too is a subtle drug. Just be silent, utterly alone. Don't even pray, because that again is a drug, you are becoming occupied, you start talking to God, you start praying, you escape from yourself.

Atisha is saying: just be yourself. Whatsoever the pain of it and whatsoever the suffering of it, let it be so. First experience it in its total intensity. It will be difficult, it will be heart-rending: you may start crying like a child, you may start rolling on the ground in deep pain, your body may go through contortions. You may suddenly become aware that the pain is not only in the heart, it is all over the body – that it is aching all over, that it is painful all over, that your whole body is nothing but pain.

If you can experience it – this is of tremendous importance – then start absorbing it. Don't throw it away. It is such a valuable energy, don't throw it away. Absorb it, drink it, accept it, welcome it, feel grateful to it. And say to yourself, "This time I'm not going to avoid it, this time I'm not going to reject it, this time I'm not going to throw it away. This time I will drink it and receive it like a guest. This time I will digest it."

It may take a few days for you to be able to digest it, but the day it happens, you have stumbled upon a door which will take you really far, far away. A new journey has started in your life, you are moving into a new kind of being – because immediately, the moment you accept the pain with no rejection anywhere, its energy and its quality changes. It is no longer pain.

In fact one is simply surprised, one cannot believe it, it is so incredible. One cannot believe that suffering can be transformed into ecstasy, that pain can become joy. [7]

Inner Centering

Nobody can exist without a center. It has not to be created but only rediscovered. Essence is the center, that which is your nature, that which is God-given. Personality is the circumference, that which is cultivated by society; it is not God-given. It is by nurture, not by nature. [1]

One Sufi mystic who had remained happy his whole life – no one had ever seen him unhappy – he was always laughing. He *was* laughter, his whole being was a perfume of celebration. In his old age, when he was dying – on his deathbed, and still enjoying death, laughing hilariously – a disciple asked, "You puzzle us. Now you are dying. Why are you laughing? What is there funny about it? We are feeling so sad. We wanted to ask you many times in your life why you

Abdullah

are never sad. But now, confronting death, at least one should be sad. You are still laughing! How are you managing it?"

And the old man said, "It is a simple clue. I had asked my master. I had gone to my master as a young man; I was only seventeen, and already miserable. And my master was old, seventy, and he was sitting under a tree, laughing for no reason at all. There was nobody else, nothing had happened, nobody had cracked a joke or anything. And he was simply laughing, holding his belly. And I asked him, 'What is the matter with you? Are you mad or something?'

"He said, 'One day I was also as sad as you are. Then it dawned on me that it is *my* choice, it is *my* life.'

"Since that day, every morning when I get up, the first thing I decide is, before I open my eyes, I say to myself, 'Abdullah' – that was his name – 'what do you want? Misery? Blissfulness? What are you going to choose today?' And it happens that I always choose blissfulness."

It is a choice. Try it. The first moment in the morning when you become aware that sleep has left, ask yourself, "Abdullah, another day! What is your idea? Do you choose misery or blissfulness?"

And who would choose misery? And *why?* It is so unnatural – unless one feels blissful in misery, but then too you are choosing bliss, not misery. [2]

Shiva said: On joyously seeing a long absent friend, permeate this joy.

When you see a friend and suddenly feel a joy rising in your heart, concentrate on this joy. Feel it and become it, and meet the friend while being aware and filled with your joy. Let the friend be just on the periphery, and you remain centered in your feeling of happiness. This can be done in many other situations. The sun is rising, and suddenly you feel something rising within you. Then forget the sun; let

Finding the Real Source

it remain on the periphery. You be centered in your own feeling of rising energy. The moment you look at it, it will spread. It will become your whole body, your whole being. And don't just be an observer of it; merge into it. There are a few moments when you feel joy, happiness, bliss, but you go on missing them because you become object-centered.

Whenever there is joy, you feel that it is coming from without. You have met a friend – of course, it appears that the joy is coming from your friend, from seeing him. That is not the actual case. The joy is always *within you*. The friend has just become a situation. The friend has helped it to come out, has helped you to see that it is there. And this is not only with joy, but with everything: with anger, with sadness, with misery, with happiness, with everything, it is so. Others are only situations in which things that are hidden in you are expressed. They are not causes; they are not causing something in you. Whatsoever is happening, it is happening *to you*. It has always been there; it is only that meeting with this friend has become a situ-

ation in which whatsoever was hidden has come out in the open – has come out from the hidden sources – it has become apparent, manifest. Whenever this happens remain centered in the inner feeling, and then you will have a different attitude about everything in life.

Even with negative emotions, do this. When you are angry, do not be centered on the person who has aroused it. Let him be on the periphery. You just become anger. Feel anger in its totality; allow it to happen within. Don't rationalize; don't say that this man has created it. Do not condemn the man. He has just become the situation. And feel grateful toward him that he has helped something which was hidden to come into the open. He has hit you somewhere, and a wound was hidden there. Now you know it, so become the wound.

With negative or positive, with any emotion, use this, and there will be a great change in you. If the emotion is negative, you will be freed of it by being aware that it is within you. If the emotion is positive, you will become the emotion itself. If it is joy, you will become joy. If it is anger, the anger will dissolve.

And this is the difference between negative and positive emotions: if you become aware of a certain emotion, and by your becoming aware the emotion dissolves, it is negative. If by your becoming aware of a certain emotion you then become the emotion, if the emotion then spreads and becomes your being, it is positive. Awareness works differently in both cases. If it is a poisonous emotion, you are relieved of it through awareness. If it is good, blissful, ecstatic, you become one with it. Awareness deepens it. [3]

Shiva said: In moods of extreme desire, be undisturbed.

When desire grips you, you are disturbed. Of course, that is natural. Desire grips you, then your mind starts wavering and many ripples go on, on the surface. The desire pulls you somewhere into the future; the past pushes you somewhere into the future. You are disturbed: you are not at ease. Desire is, therefore, a 'dis-ease'.
This sutra says, "In moods of extreme desire be undisturbed." But

Center of the Cyclone

how to be undisturbed? Desire means disturbance, so how to be undisturbed – and in extreme moments of desire! You will have to do certain experiments; only then will you understand what it means. You are in anger: anger grips you. You are temporarily mad, possessed: you are no more in your senses. Suddenly remember to be undisturbed – as if you are undressing. Inside, become naked, naked from the anger, undressed. Anger will be there, but now you have a point within you which is not disturbed.
You will know that anger is there on the periphery. Like fever, it is there. The periphery is wavering; the periphery is disturbed, but you can look at it. If you can look at it, you will be undisturbed. Become a witness to it, and you will be undisturbed. This undisturbed point is your original mind. The original mind cannot be disturbed; it is never disturbed. But you have never looked at it. When anger is there, you become identified with the anger. You forget that anger is something other than you. You become one with it, and you start acting through it,

you start doing something through it.

Two things can be done. In anger you will be violent to someone, to the object of your anger. Then you have moved to the other. Anger is just in between you and the other. Here I am, there is anger, and there you are – the object of my anger. From anger I can travel in two dimensions. Either I can travel to you: then you become my center of consciousness, the object of my anger. Then my mind becomes focused on you, the one who has insulted me. This is one way that you can travel from anger.

There is another way: you can travel to yourself. You don't move to the person whom you feel has caused the anger. You move to the person who feels to be angry; you move to the subject and not to the object.

Ordinarily, we go on moving to the object. If you move to the object, the dust part of your mind is disturbed, and you will feel, "'I' am disturbed." If you move within to the center of your own being, you will be able to witness the dust part: you will be able to see that the dust part of the mind is disturbed, but "I am not disturbed". And you can experiment upon this with any desire, any disturbance.

A sexual desire comes to your mind; your whole body is taken by it: you can move to the sexual object, the object of your desire. The object may be there, it may not be there. You can move to the object in imagination also, but then you will get more and more disturbed. The further away you go from your center, the more you will be disturbed. Really, the distance and disturbance are always in proportion. The more distant you are from your center, the more you are disturbed; the nearer you are to the center, the less you are disturbed. If you are just at the center, there is no disturbance.

In a cyclone, there is a center which is undisturbed – in the cyclone of anger, the cyclone of sex, the cyclone of any desire. Just in the center there is no cyclone, and a cyclone cannot exist without a silent center. The anger also cannot exist without something within you which is beyond anger.

Remember this: nothing can exist without its opposite. The opposite is needed there. Without it, there is no possibility of it existing. If there were no center within you which remains unmoved, no movement would be possible there. If there were no center within you which remains undisturbed, no disturbance could happen to you. Analyze this and observe this. If there were no center of absolute undisturbance in you, how could you feel that you are disturbed? You need a comparison. You need two points to compare.

Suppose a person is ill: he feels illness because somewhere within him, a point, a center of absolute health exists. That is why he can compare. You say that your head is aching: how is it that you know about this ache, this headache? If you were the headache, you could not know it. You must be someone else, something else – the observer, the witness, who can say, "My head is aching."

This sutra says, "In moods of extreme desire, be undisturbed." What can you do? This technique is not for suppression. This technique is not saying that when there is anger, suppress it and remain undisturbed – no! If you suppress, you will create more disturbance. If the anger is there and an effort to suppress is there, it will double the disturbance. When anger is there, close your doors, meditate on the anger, allow the anger to be. You remain undisturbed, and don't suppress it.

It is easy to suppress; it is easy to express. We do both. We express if the situation allows, and if it is convenient and not dangerous for you. If you can harm the other and the other cannot harm you, you will

express the anger. If it is dangerous, if the other can harm you more, if your boss or whoever you are angry at is more strong, you will suppress it.

Expression and suppression are easy: witnessing is difficult. Witnessing is neither. It is not suppressing, it is not expressing. It is not expressing because you are not expressing it to the object of anger. It is not being suppressed either. You are allowing it to be expressed – expressed in a vacuum. You are meditating on it.

Stand before a mirror and express your anger – and be a witness to it. You are alone, so you can meditate on it. Do whatsoever you want to do, but in a vacuum. If you want to beat someone, beat the empty sky. If you want to be angry, be angry; if you want to scream, scream. But do it alone, and remember yourself as a point which is seeing all this, this drama. Then it becomes a psychodrama, and you can laugh at it and it will be a deep catharsis for you. Afterwards you will feel relieved of it – and not only relieved of it: you will have gained something through it. You will have matured; a growth will have come to you. And now you will know that even while you were in anger there was a center within you which was undisturbed. Now try to uncover this center more and more, and it is easy to uncover it in desire.

This technique can be very useful, and much benefit can happen to you through it. But it will be difficult because when you become disturbed, you forget everything. You may forget that you have to meditate. Then try it in this way: don't wait for the moment when anger happens to you. Don't wait for that moment! Just close the door to your room, and think of some past experience of anger when you went mad. Remember it, and re-enact it. That will be easy for you. Re-enact it again; do it again; relive it. Don't just remember it: relive it. Remember that someone had insulted you and what was said and how you reacted to him. React again; replay it. This re-enacting something from the past will do much. Everyone has scars in his mind, unhealed wounds. If you re-enact them, you will be unburdened. If you can go to your past and do something which has remained incomplete, you will be unburdened from your past. Your mind will become fresher; the dust will be thrown away. Remember in your past something which you feel has remained suspended. You wanted to kill someone, you wanted to love someone, you wanted this and that, and that has remained incomplete. That incomplete thing goes on hovering around the mind like a cloud.

"In moods of extreme desire, be undisturbed": Gurdjieff used this technique a great deal. He created situations, but to create situations a school is needed. You cannot do that alone. Gurdjieff had a small school in Fontainebleau, and he was a taskmaster. He knew how to create situations. You would enter the room where a group was sitting, and something would be done so that you would get angry. And it would be done so naturally that you would never imagine that some situation was being created for you. But it was a device. Someone would insult you by saying something, and you would get disturbed. Then everyone would help the disturbance and you would become mad. And when you were right at the point where you could explode, Gurdjieff would shout, "Remember! Remain undisturbed!"

You can help. Your family can become a school; you can help each other. Friends can become a school and they can help each other. You can decide with your family. The whole family can decide that now a situation has to be created for the father or for the mother, and then the whole family works to create the situation. When the father or

mother goes completely mad, then everyone starts laughing and says, "Remain completely undisturbed." You can help each other, and the experience is simply wonderful. Once you know a cool center within you in a hot situation, you cannot forget it. And then in any hot situation you can remember it, reclaim it, regain it.

In the West now one technique, a therapeutic technique, is used: it is called "psychodrama." It helps, and it is also based on techniques like this. In psychodrama you just enact, you just play a game.

In the beginning it is a game, but sooner or later you become possessed. And when you become possessed your mind starts functioning, because your mind and your body function automatically. They function automatically!

So if you see an actor acting in a psychodrama who, in a situation of anger, really becomes angry, you may think that he is simply acting, but it is not so. He might have really become angry; it may not be acting at all now. He is possessed by the desire, by the disturbance, by the feeling, by the mood, and if he is really possessed, only then does his acting look real.

Your body cannot know whether you are playing or whether you are doing it for real. You may have observed yourself at some time in your life that you were just playing at being angry, and you didn't know when the anger became real. Or, you were just playing and you were not feeling sexual: you were playing with your wife or with your girlfriend, or with your husband, and then suddenly it became real. The body took over.

The body can be deceived. The body cannot know whether it is real or unreal, particularly with sex. If you imagine it, your body thinks it is real. Once you start doing something, the body thinks it is real and it starts behaving in a real way.

Psychodrama is a technique based on such methods. You are not angry: you are simply acting angry – and then you get into it. But psychodrama is beautiful because you know that you are simply acting. And then on the periphery anger becomes real, and just behind it you are hidden and looking at it. Now you know that you are not disturbed, but the anger is there, the disturbance is there. The disturbance is there, and yet the disturbance is not.

This feeling of two forces working simultaneously gives you a transcendence, and then in real anger also you can feel it. Once you know how to feel it, you can feel it in real situations also. Use this technique. This will change your life totally. Once you know how to remain undisturbed, the world is not misery for you. Then nothing can create any confusion in you, nothing can hurt you, really. Now there is no suffering for you, and once you know it you can do another thing.

Once you can detach your center from the periphery, you can do it. Once the center is detached completely, if you can remain undisturbed in anger, in desire, you can play with desires, with anger, with disturbances.

This technique is to create a feeling of two extremes within you. They are there: two polar opposites are there. Once you become aware of this polarity, you become for the first time a master of yourself. Otherwise others are your masters; you are just a slave. Your wife knows, your son knows, your father knows, your friends know that you can be pushed and pulled. You can be disturbed, you can be made happy and unhappy. If someone else can make you happy and unhappy, you are not a master. You are just a slave. The other has a hold. Just by a single gesture, he can make you unhappy; just by a small smile he can make you happy. So you are just at the mercy of someone else; the other can do anything to you.

And if this is the situation, then all your reactions are simply reactions, not actions.

This knowledge of the center or this grounding in the center makes you a master. Otherwise you are a slave, and a slave of so many – not only of one master, but of many. Everything is a master, and you are a slave to the whole universe. Obviously, you will be in trouble. With so many masters pulling you in so many directions and dimensions, you are never together; you are not in a unity. And pulled in so many dimensions, you are in anguish. Only a master of oneself can transcend anguish. [4]

Shiva said: Oh, lotus-eyed one, sweet of touch, when singing, seeing, tasting, be aware you are and discover the ever-living.

This technique says while doing anything – singing, seeing, tasting – be aware that you are and discover the ever-living: and discover within yourself the current, the energy, the life, the ever-living. But we are not aware of ourselves.
Gurdjieff used self-remembering as a basic technique in the West.

Feel 'I Am'

The self-remembering is derived from this sutra. The whole Gurdjieffian system is based on this one sutra: Remember yourself, whatsoever you are doing. It is very difficult. It looks very easy, but you will go on forgetting. Even for three or four seconds you cannot remember yourself. You will have a feeling that you are remembering, and suddenly you will have moved to some other thought. Even with this thought that "Okay, I am remembering myself," you will have missed, because this thought is not self-remembering. In self-remembering there will be no thought; you will be completely empty. And self-remembering is not a mental process. It is not that you say, "Yes, I am." Saying "Yes, I am," you have missed. This is a mind thing; this is a mental process: "I am."
Feel "I am," not the words "I am." Don't verbalize. Just feel that you are. Don't think. Feel! Try it. It is difficult, but if you go on insisting it happens. While walking, remember you are, and have the feeling of your being, not of any thought, not of any idea. Just feel. I touch your hand

or I put my hand on your head: don't verbalize. Just feel the touch, and in that feeling feel not only the touch, but feel also the touched one. Then your consciousness becomes double-arrowed.

You are walking under trees: the trees are there, the breeze is there, the sun is rising. This is the world all around you; you are aware of it. Stand for a moment and suddenly remember that you are, but don't verbalize. Just feel that you are. This nonverbal feeling, even if for only a single moment, will give you a glimpse – a glimpse which no LSD can give you, a glimpse which is of the real. For a single moment you are thrown back to the center of your being. You are behind the mirror; you have transcended the world of reflections; you are existential. And you can do it at any time. It doesn't need any special place or any special time. And you cannot say, "I have no time." When eating you can do it, when taking a bath you can do it, when moving or sitting you can do it – anytime. No matter what you are doing, you can suddenly remember yourself, and then try to continue that glimpse of your being.

It will be difficult. One moment you will feel it is there, the next moment you will have moved away. Some thought will have entered, some reflection will have come to you, and you will have become involved in the reflection. But don't be sad and don't be disappointed. This is so because for lives together we have been concerned with the reflections. This has become a robot-like mechanism. Instantly, automatically, we are thrown to the reflection. But if even for a single moment you have the glimpse, it is enough for the beginning. And why is it enough? Because you will never get two moments together. Only one moment is with you always. And if you can have the glimpse for a single moment, you can remain in it. Only effort is needed – a continuous effort is needed.

Gurdjieff tried from one corner. Just try to remember you are. Raman Maharshi tried from another corner. He made it a meditation to ask, to inquire, "Who am I?" And don't believe in any answers that the mind can supply. The mind will say, "What nonsense are you asking? You are this, you are that, you are a man, you are a woman, you are educated or uneducated, rich or poor." The mind will supply answers, but go on asking. Don't accept any answer because all the answers given by the mind are false.

Who Am I?

They are from the unreal part of you. They are coming from words, they are coming from scriptures, they are coming from conditioning, they are coming from society, they are coming from others. Go on asking. Let this arrow of "Who am I?" penetrate deeper and deeper. A moment will come when no answer will come.

That is the right moment. Now you are nearing the answer. When no answer comes, you are near the answer because mind is becoming silent – or, you have gone far away from the mind. When there will be no answer and a vacuum will be created all around you, your questioning will look absurd. Whom are you questioning? There is no one to answer you. Suddenly, even your questioning will stop. With the questioning, the last part of the mind has dissolved because this question was also of the mind. Those answers were of the mind and this question was also of the mind. Both have dissolved, so now *you are*.

Try this. There is every possibility, if you persist, that this technique can give you a glimpse of the real – and the real is ever-living. [5]

Shiva said: Each thing is perceived through knowing.
The self shines in space through knowing. Perceive one being as knower and known.

Whenever you know something, it is known through knowing. The object comes to your mind through the faculty of knowledge. You look at a flower. You know this is a rose flower. The rose flower is there and you are inside. Something from you comes to the rose flower, something from you is projected

To the Very Center of Being

on the rose flower. Some energy moves from you, comes to the rose, takes its form, color and smell, and comes back and informs you that this is a rose flower.
All knowledge, whatsoever you know, is revealed through the faculty of knowing. Knowing is your faculty. Knowledge is gathered through this faculty. But knowing reveals two things: the known and the knower. Whenever you are knowing a rose flower, your knowledge is half if you forget the knower who is knowing it. So while knowing a rose flower there are three things: the rose flower – the known; the knower – you; and the relationship between the two – knowledge.
So knowledge can be divided into three points: knower, known and knowing. Knowing is just like a bridge between two points – the subject and the object. Ordinarily your knowledge reveals only the known; the knower remains unrevealed. Ordinarily your knowledge is one-arrowed: it points to the rose but it never points to you. Unless it starts pointing to you, that knowledge will allow you to know about the world, but it will

not allow you to know about yourself.

All the techniques of meditation are to reveal the knower. George Gurdjieff used a particular technique just like this. He called it self-remembering. He said that whenever you are knowing something, always remember the knower. Don't forget it in the object. Remember the subject. Just now you are listening to me. When you are listening to me, you can listen in two ways. One: your mind can be focused towards me – then you forget the listener. Then the speaker is known but the listener is forgotten.

Gurdjieff said that while listening, know the speaker and also know the listener. Your knowledge must be double-arrowed, pointing to two points – the knower and the known. It must not only flow in one direction towards the object. It must flow simultaneously towards two directions – the known and the knower. This he called self-remembering.

Buddha called it *samyak smriti* – right- mindfulness. He said that your mind is not in a right-mindfulness if it knows only one point. It must know both. And then a miracle happens: if you are aware of both the known and the knower, suddenly you become the third – you are neither. Just by endeavoring to be aware of both the known and the knower, you become the third, you become a witness. A third possibility arises immediately – a witnessing self comes into being – because how can you know both? If you are the knower, then you remain fixed to one point. In self-remembering you shift from the fixed point of the knower. Then the knower is your mind and the known is the world, and you become a third point, a consciousness, a witnessing self.

This third point cannot be transcended, and that which cannot be transcended is the ultimate. That which can be transcended is not worthwhile, because then it is not your nature – you can transcend it.

You are sitting near a rose flower: look at it. The first thing to do is be totally attentive, give total attention to the rose, so that the whole world disappears and only the rose remains there – your consciousness is totally attentive to the being of the rose. If the attention is total then the world disappears, because the more the attention is concentrated on the rose, the more everything else falls away. The world disappears; only the rose remains. The rose becomes the world.

This is the first step – to concentrate on the rose. If you cannot concentrate on the rose, it will be difficult to move to the knower, because then your mind is always diverted. So concentration becomes the first step towards meditation. Only the rose remains; the whole world has disappeared. Now you can move inwards; now the rose becomes the point from where you can move. Now see the rose, and start becoming aware of yourself – the knower.

In the beginning you will miss. When you shift to the knower, the rose will drop out of consciousness. It will become faint, it will go away, it will become distant. Again you will come to the rose, and you will forget the self. This hide-and-seek play will go on, but if you persist, sooner or later a moment will come when suddenly you will be in-between. The knower, the mind, and the rose will be there, and you will be just in the middle, looking at both. That middle point, that balancing point, is the witness.

Once you know that, you have become both. Then the rose – the known, and the knower – the mind, are just two wings of you. Then the object and the subject are just two wings; you are the center of both. They are extensions of you. Then the world and the divine are both extensions of you. You have come to the very center of being. And this center is just a witness. [6]

Looking Within

These techniques are concerned with the practice of looking. Before we enter these techniques, something has to be understood about the eyes, because these techniques depend on that. The first thing: eyes are the most non-bodily part of the human body, the least bodily. If matter can become non-matter, then such is the case with eyes. Eyes are material, but simultaneously they are also non-material. Eyes are a meeting point of you and your body. Nowhere else in the body is the meeting so deep.

The human body and you are much separated. A great distance is there, but at the point of the eyes you are nearest to your body and the body is nearest to you. That is why eyes can be used for the inner journey. A single jump from the eyes can lead you to the source. That is not possible from the hand, not possible from the heart, not possible from anywhere else in the body. From elsewhere you will have to travel long; the distance is great. But from the eyes a single step is enough to enter into yourself.

Eyes are very liquid, moving, in constant movement, and that movement has its own rhythm, its own system, its own mechanism. Your eyes are not moving at random, anarchically. They have a rhythm of their own and that

rhythm shows many things. If you have a sexual thought in the mind, your eyes move differently – with a different rhythm. Just by looking at your eyes and the movement, one can say what type of thought is moving inside. When you feel hungry and a thought of food is inside, eyes have a different movement.

So remember this, that eye movements and thinking are joined together. That is why, if you stop your eyes and their movements, your thought process will stop immediately. Or if your thought process stops your eyes will stop automatically. And one point more: the eyes move continuously from one object to another. From A to B, from B to C, they go on moving. Movement is their nature. It is just like a river flowing: movement is their nature! And because of that movement, they are so alive! Movement is also life.

You can try to stop your eyes at a particular point, at a particular object, and not allow them to move, but movement is their nature. You cannot stop movement, but you can stop your eyes: understand the distinction. You can stop your eyes at a particular fixed point – at a dot on the wall. You can stare at the dot; you can stop your eyes. But movement is their nature. So they may not move from object A to object B because you have forced them to remain at A, but then a very strange phenomenon happens.

Movement is bound to be there; that is their nature. If you do not allow them movement from A to B, they will move from outwards to inwards. Either they can move from A to B, or if you do not allow this outward movement they will move inwards. Movement is their nature; they need movement. If you suddenly stop and do not allow them to move outwards, they will start moving inwards.

So there are two possibilities of movement. One is from object A to object B – this is an outward movement; this is how it is happening naturally. But there is another possibility which is of tantra and yoga – not allowing movement from one outside object to another and stopping this movement. Then the eyes jump from an outside object to the inner consciousness. They begin to move inwards. Remember these points; then it will be easy to understand the techniques. [1]

Shiva said: Eyes closed, see your inner being in detail. Thus see your true nature.

"Eyes closed" – close your eyes. But this closing is not enough. Total closing means to close your eyes and stop their movements. Otherwise the eyes will continue to see something which is of the outside. Even with closed eyes you will see things – images of things. Actual things are not there, but images, ideas, collected memories – they will start flowing. They are also from outside, so your eyes are

Seeing Within

still not totally closed. "Totally" closed eyes means nothing to see. Understand the difference. You can close your eyes; that is easy. Everyone closes them every moment. In the night you close your eyes, but that will not reveal the inner nature to you. Close your eyes so that nothing remains to be seen – no outside object, no inside image of any outside object, just a blank darkness as if you have suddenly gone blind – not blind only to reality, but to the dream reality also.

One has to practice it. A long period will be needed; it cannot be done suddenly. You will need a long training. Close your eyes. Anytime you feel it is easy and you have time, close your eyes and then inwardly stop all movements of the eyes. Do not allow any movement. Feel! Do not allow any movement. Stop all movements of the eyes. Feel as if they have become stones, and then remain in that "stony" state of the eyes. Do not do anything; just remain there. Suddenly someday, you will become aware that you are looking inside yourself.

You have seen your body only from the outside. You have seen

your body in a mirror or you have seen your hands from the outside. You do not know what the inside of your body is. You have never entered into your own self; you have never been at the center of your body and being to look around at what is there from the inside.

Close your eyes, see your inner being in detail and move from limb to limb inside. Just go to your toe. Forget the whole body: move to the toe. Stay there and have a look. Then move through the legs, come on upwards, go to every limb. Then many things happen. *Many* things happen!

Then your body becomes such a sensitive vehicle, you cannot even imagine it. Then if you touch someone, you can move into your hand totally and that touch will become transforming. That is what is meant by a teacher's touch, a master's touch: he can move to any limb totally, and then he is concentrated there. If you can move to any part of your body totally, that part becomes alive – so much alive that you cannot imagine what happens to that part. Then you can move to the eyes totally. If you can move to your eyes totally and then look in someone's eyes, you will penetrate him; you will go to his very depths.

Close your eyes; see your inner being in detail. The first, outer part of it is to look at your body from inwardly – from your inner center. Stand there and have a look. You will be separated from the body because the looker is never the looked at. The observer is different from the object.

If you can see your body totally from the inside, then you can never fall into the illusion that you are the body. Then you will remain different – totally different: inside it but not it, in the body but not the body. This is the first part. Then you can move. Then you are free to move. Once freed from the body, freed from the identity, you are free to move. Now you can move into your mind – deep down. This is the inner cave of the mind.

If you enter this cave of the mind, you will become separate from the mind also. Then you will see that the mind is also an object which you can look at, and that which is entering the mind is, again, separate and different. This entering into the mind is what is meant by "inner being in detail." Body and mind both should be entered and looked at from within. Then you are simply a witness, and this witness cannot be penetrated.

That is why it is your innermost core: that is you. That which can be penetrated, that which can be seen, is not you. When you have come to that which cannot be penetrated, that in which you cannot move, which cannot be observed, then only have you come to the real self. You cannot witness the witnessing source, remember; that is absurd.

If someone says that "I have witnessed my witness," that is absurd. Why is it absurd? Because if you have witnessed your witnessing self, then the witnessing self is not the witnessing self. That who has witnessed it is the witness. That which you can see, you are not; that which you can observe, you are not; that which you can become aware of, you are not. [2]

Shiva said: Look upon a bowl without seeing the sides or the material. In a few moments become aware.

Look at anything. A bowl or any object will do, but look with a different quality. "Look upon a bowl without seeing the sides or the material." Look upon any object, but with these two conditions. Do not look at the sides: look at the object as a whole. Ordinarily, we look at parts. It may not be done so consciously, but we look at parts. If I look at you, first I see your face,

Looking as a Whole

then your torso and then your whole body. Look at an object as a whole; do not divide it in parts. Why? Because when you divide in parts, the eyes have an opportunity to move from one part to another. Look at a thing as a whole. You can do it.

Try it. First look at a thing from one fragment to another. Then suddenly look at this thing as a whole; do not divide it. When you look at a thing as a whole, the eyes have no need to move. In order not to give any opportunity for movement, this has been made a condition: look at an object totally, taken as a whole; secondly, without seeing the material. If the bowl is of wood, do not see the wood: just see the bowl, the form. Do not see the substance.

It may be of gold, it may be of silver. Observe it. Do not look at the material of which it is made. Just look at the form. The first thing is to look at it as a whole. Secondly, look at it as a form, not as a substance. Why? Because substance is the material part, form is the spiritual part, and you are to move from the material to the non-material. It will be helpful.

Try it. You can try it with anyone. Some man or some woman is standing: look and take the man or woman wholly into your look, totally into it. It will be a weird feeling in the beginning because you are not habituated, but it is very beautiful in the end. And then, do not think about whether the body is beautiful or not, white or black, man or woman. Do not think; just look at the form. Forget the substance and just look at the form.

In a few moments become aware. Go on looking at the form as a whole. Do not allow the eyes any movement. Do not start thinking about "the material." What will happen? You will suddenly become aware of your self. Looking at something, you will become aware of your self. Why? Because for the eyes there is no possibility to move outwards. The form has been taken as a whole, so you cannot move to the parts. The material has been dropped; pure form has been taken. Now you cannot think about gold, wood, silver, etc.

Remain with the whole and the form. Suddenly you will become aware of yourself because now the eyes cannot move. And they need movement; that is their nature: so your look will move toward you. It will come back, it will return home, and suddenly you will become aware of your self. This becoming aware of one's self is one of the most ecstatic moments possible. When for the first time you become aware of your self, it has such beauty and such bliss that you cannot compare it with anything else you have known. [3]

Lu-tsu said: When the light is made to move in a circle, all the energies of heaven and earth, of the light and the dark, are crystallized.

Your consciousness is flowing outward – this is a fact, there is nothing to believe in it. When you look at an object, your consciousness flows towards the object.
For example, you are looking at me. Then you forget yourself, you become focused on me. Then your energy flows towards me, then your eyes are arrowed towards me.

Inner Circle

This is extroversion. You see a flower and you are enchanted, and you become focused on the flower. You become oblivious of yourself, you are only attentive to the beauty of the flower.
This we know – every moment it is happening. A beautiful woman passes by and suddenly your energy starts following her. We know this outward flow of light. This is only half of the story. But each time the light flows out, you fall into the background, you become oblivious of yourself.
The light has to flow back so that you are both the subject and the object at the same time, simultaneously, so that you see yourself. Then self-knowledge is released. Ordinarily, we live only in this half way – half-alive, half-dead, that's the situation. And slowly slowly, light goes on flowing outward and never returns. You become more and more empty inside, hollow. You become a black hole.
The Taoist experience is that this energy that you spend in your extroversion can be more and more crystallized rather than spent if you learn the secret science of

turning it backwards. It is possible; that is the whole science of all methods of concentration.

Just standing before a mirror some day, try one small experiment. You are looking at the mirror, your own face in the mirror, your own eyes in the mirror. This is extroversion: you are looking into the mirrored face – your own face, of course, but it is an object outside you. Then, for a moment, reverse the whole process. Start feeling that you are being looked at by the reflection in the mirror – not that you are looking at the reflection but the reflection is looking at you – and you will be in a very strange space. Just try it for a few minutes; you will be very alive, and something of immense power will start entering you. You may even become frightened because you have never known it; you have never seen the complete circle of energy.

Although it is not mentioned in Taoist scriptures this seems to me the most simple experiment anybody can do – and very easily. Just standing before the mirror in your bathroom, first look into the reflection: you are looking and the reflection is the object. Then change the whole situation, reverse the process. Start feeling that you are the reflection and the reflection is looking at you. Immediately you will see a change happening, a great energy moving towards you.

In the beginning it may be frightening because you have never done it and you have never known it; it will look crazy. You may feel shaken, a trembling may arise in you, or you may feel disoriented, because your whole orientation up to now has been extroversion. Introversion has to be learned slowly, slowly. But the circle is complete. If you do it for a few days you will be surprised how much more alive you feel the whole day – just a few minutes standing before the mirror and letting the energy come back to you so the circle is complete – and whenever the circle is complete there is a great silence. The incomplete circle creates restlessness, when the circle is complete it creates rest. It makes you centered, and to be centered is to be powerful. The power is yours.

This is just an experiment; you can try it in many ways.

Looking at a rose flower, first look at it for a few moments, a few minutes, and then start the reverse process: the rose flower is looking at you. You will be surprised how much energy the rose flower can give to you. The same can be done with trees and the stars and with people. The best way to do it is with the woman or man you love. Just look into each other's eyes. First begin looking at the other and then start feeling the other returning the energy to you; the gift is coming back. You will feel replenished, you will feel showered, bathed, basked in a new kind of energy. You will come out of it rejuvenated, vitalized. [4]

Meditations on Light

In your heart a flame is burning; your body is just a light around the flame. [1]

Do this at least twice a day – the best time is early in the morning, just before you get out of bed. The moment you feel you are alert, awake, do it for twenty minutes. Do it *first* thing in the morning! – don't get out of bed. Do it there, then and there, immediately! – because when you are coming out of sleep you are very very delicate, receptive. When you are coming out of sleep you are very fresh, and the impact will go very deep. When you are just coming out of sleep you are less in the mind than ever. Hence some gaps

Golden Light Meditation

are there through which the method will penetrate into your innermost core. And early in the morning, when you are awakening and the whole earth is awakening, there is a great tide of awakening energy all over the world. Use that tide; don't miss that opportunity.

All ancient religions used to pray early in the morning when the sun rose, because the rising of the sun is the rising of all the energies in existence. In that moment you can simply ride on the rising energy wave; it will be easier. By the evening it will be difficult, energies will be falling back; then you will be fighting against the current. In the morning you will be going with the current.

So the best time to begin is in the early morning, *immediately,* just when you are half-asleep, half-awake. And the process is so simple. It needs no posture, no *yogasana,* no bath is needed, nothing.

You simply lie down, as you are lying down in your bed, on your back. Keep your eyes closed.

When you breathe in, just visualize great light entering from your head into your body, as if a sun

has risen just close to your head – golden light pouring into your head. You are just hollow and the golden light is pouring into your head, and going, going, going, deep, deep, and going out through your toes. When you breathe in, do it with this visualization.

And when you breathe out, visualize another thing: darkness entering through your toes, a great dark river entering through your toes, coming up, and going out through the head. Do slow, deep breathing so you can visualize. Go very slowly. And just out of sleep you can have very deep and slow breaths because the body is rested, relaxed.

Let me repeat: breathing in, let golden light come into you through your head, because it is there that the Golden Flower is waiting. That golden light will help. It will cleanse your whole body and will make it absolutely full of creativity. This is male energy.

Then when you exhale, let darkness, the darkest you can conceive, like a dark night, river-like, come from your toes upward – this is feminine energy: it will soothe you, it will make you receptive, it will calm you, it will give you rest – and let it go out of the head. Then inhale again, and golden light enters in.

Do it for twenty minutes early in the morning.

And then the second best time is when you are going back to sleep, in the night.

Lie down on the bed, relax for a few minutes. When you start feeling that now you are wavering between sleep and waking, just in that middle, start the process again, and continue for twenty minutes. If you fall asleep doing it, that is the best, because the impact will remain in the subconscious and will go on working.

After a three-month period you will be surprised: the energy that was constantly gathering at the *muladhar*, at the lowest, the sex center, is no more gathering there. It is going upwards. [2]

Shiva said: Waking, sleeping, dreaming, know you as light.

While "waking," moving, eating, working, remember yourself as light, as if in your heart a flame is burning, and your body is nothing but the aura around the flame. Imagine it: in your heart a flame is burning, and your body is nothing but a light aura around the flame; your body is just a light around the flame. Allow it to go deep within your mind and your consciousness. Imbibe it.

Heart of Light

It will take time, but if you go on thinking about it, feeling it, imagining it, within a certain period you will be able to remember it the whole day. While awake, moving on the street, you are a flame moving. No one else will be aware of it in the beginning, but if you continue it, after three months others will also become aware. Only when others become aware can you then be at ease. Don't say anything to anyone. Simply imagine a flame, and your body as just the aura around it – not a physical body, but an electric body, a light body. Go on doing it.

If you persist, within three months, or somewhere nearabout then, others will become aware that something has happened to you. They will feel a subtle light around you. When you come near them, they will feel a different warmth. If you touch them, they will feel a fiery touch. They will become aware that something strange is happening to you. Don't tell anyone. When others become aware, then you can feel at ease, and then you can enter the second step, not before it.

The second step is to take it into

dreaming. Now you can take it into dreaming. It has become a reality. Now it is not an imagination. Through imagination you have uncovered a reality. It is real. Everything consists of light. You are light – unaware of the fact – because every particle of matter is light.

The scientists say it consists of electrons; it is the same thing. Light is the source of all. You are also condensed light: through imagination you are simply uncovering a reality. Imbibe it – and when you have become so filled with it, you can carry it into dreams, not before.

Then, while falling asleep, go on thinking of the flame, go on seeing it, feeling you are the light. Remembering it...remembering... remembering you fall into sleep, and the remembrance continues. In the beginning you will start having some dreams in which you will feel you have a flame within, that you are light. By and by, in the dreams also you will move with the same feeling. And once this feeling enters the dreams, dreams will start disappearing. There will be fewer and fewer dreams and more and more deep sleep.

When in your dreaming, this reality is revealed – that you are light, a flame, a burning flame – all dreams will disappear. Only when dreams disappear can you carry this feeling into sleep, never before. Now you are at the door. When dreams have disappeared and you remember yourself as a flame, you are at the door of sleep. Now you can enter with the feeling. And once you enter sleep with the feeling that you are a flame, you will be aware in it – the sleep will now happen only to your body, not to you.

Yoga and Tantra divide the life of man's mind into three divisions – the life of the mind, remember. They divide mind into three divisions: waking, sleeping, dreaming. These are not the divisions of your consciousness, these are the divisions of your mind, and consciousness is the fourth.

They have not given any name to it in the East; they call it simply the fourth, turiya. The first three have names; these are the clouds. They can be named – a waking cloud, a sleeping cloud, a dreaming cloud. They are all clouds, and the space in which they move – the sky – is unnamed, left simply as the fourth.

This technique is to help you go beyond these three states. If you can be aware that you are a flame, a light, that sleep is not happening to you, you are conscious. You are carrying a conscious effort; now you are crystallized around that flame. The body is asleep, you are not.

This is what Krishna says in the Gita: that yogis never sleep. While others are asleep, they are awake. Not that their bodies never sleep, their bodies sleep – but only bodies. Bodies need rest, consciousness needs no rest; because bodies are mechanisms, consciousness is not a mechanism. Bodies need fuel, they need rest. That's why when they are born, they are young, then they become old, and then they die. Consciousness is never born, never becomes old, never dies. It needs no fuel, it needs no rest. It is pure energy, perpetual eternal energy. If you can carry this image of flame and light through the doors of sleep, you will never sleep again, only the body will rest. And while the body is sleeping, you will know it. Once this happens, you have become the fourth. Now the waking and the dreaming and the sleeping are parts of the mind. They are parts, and you have become the fourth – one who goes through all of them and is none of them. [3]

Shiva said: Kind Devi, enter etheric presence pervading far above and below your form.

This method can be done only if you have done "Touching as a Feather". It can be done separately also, but then it will be very difficult. But if you do the other first, then it is good to do the second and very easy.

Whenever this happens – that you feel light, levitating, as if you can fly – suddenly you will become aware that around your body form

Seeing Etheric Presence

there is a bluish light. But that you can see only when you feel that you can levitate, that your body can fly, that it has become light, completely free of any burden, completely free of any gravitation towards the earth.

Whenever you feel this weightlessness, just with closed eyes become aware of the form of your body. Just with closed eyes, feel your toes and their form, and the legs and their form, and then the form of the whole body. If you are sitting in *siddhasana*, just like a Buddha, then feel the form while sitting like a Buddha. Inside just try to feel the form of your body. It will become apparent, it will appear before you, and you will simultaneously become aware that just around the form there is a bluish light.

Do it with closed eyes in the beginning. And when this light goes on spreading and you feel an aura, a bluish aura, all around the form, then sometimes while doing it at night with no light in a dark room, open your eyes and you will see it exactly around your body – a bluish form, just light, blue light, all around your body. If you actually want to see it, not

with closed eyes, but with open eyes, do it in a dark room with no light at all.

This bluish form, this bluish light, is the presence of the etheric body. You have many bodies. This technique is concerned with the etheric body, and through the etheric body you can enter into the highest ecstasy. There are seven bodies, and every body can be used to enter into the divine; every body is just a door.

This technique uses the etheric body, and the etheric body is the easiest to realize. The deeper the body, the more difficult; but the etheric body is just near you, just near the physical. It is just near. The second form is of the etheric – just around you, just around your body. It penetrates your body and it is also around your body just like a hazy light, a blue light, hanging all around like a loose robe.

Whenever someone loves you, whenever someone touches you with deep love, he touches your etheric body. That's why you feel it as such a soothing thing. It has even been photographed. Two lovers in deep love, making love: if their intercourse can continue for a certain limit, beyond forty minutes, and there is no ejaculation, around both the bodies, deep in love, a blue light appears. It has even been photographed.

First you will have to become aware of the form that surrounds your physical form, and when you have become aware, then help it to grow, help it to increase and expand. What can you do?

Just sitting silently, looking at it; not doing anything, just looking at the bluish form around you; not doing anything, just looking at it – you will feel it is increasing, spreading, becoming bigger and bigger. Because when you are not doing anything, the whole energy goes to the etheric. Remember this. When you are doing anything, the energy is taken out of the etheric.

When you are not doing anything, your energy is not moving out. It goes to the etheric. It is accumulated there. Your etheric body becomes an electric reservoir. And the more it grows, the more you become silent. The more you become silent, the more it grows. And once you know how to give energy to the etheric body and how not to waste it unnecessarily, you have come to realize; you have come to know about a secret key. [4]

Translucent Presence

Shiva said: Feel the cosmos as a translucent ever-living presence.

This technique is based on inner sensitivity. First grow in sensitivity. Just close your doors, make the room dark, and light a small candle. Sit near the candle with a very loving attitude – rather, with a prayerful attitude. Just pray to the candle, "Reveal yourself to me." Take a bath, throw cold water on your eyes, then sit in a very prayerful mood before the candle. Look at it and forget everything else. Just look at the small candle – the flame and the candle. Go on looking at it. After five minutes you will feel that many things are changing in the candle. They are not changing in the candle – remember. Your eyes are changing.

With a loving attitude, with the whole world closed out, with total concentration, with a feeling heart, just go on looking at the candle and the flame. Then you will discover new colors around the flame, new shades which you were never aware were there. They are there: the whole rainbow is there. Wherever light is, the rainbow is there because light is all color. You need a subtle sensitivity. Just feel it and go on looking at it. Even if tears start flowing, go on looking at it. Those tears will help your eyes to be more fresh.

Sometimes you may feel that the flame, the candle, has become mysterious. It is not the ordinary candle you brought with you. It has taken on a new glamour. A subtle divineness has come into it. Go on doing this. You can also do this with many other things.

Sensitivity must grow. Your every

sense must become more alive. Then you can experiment with this technique. "Feel the cosmos as a translucent ever-living presence." Everywhere light is – in many, many shapes, forms, light is happening everywhere. Look at it! And light *is* everywhere, because the whole phenomenon is based on the foundation of light. Look at a leaf or a flower or a rock, and sooner or later you will feel rays coming out of it. Just wait patiently. Don't be in a hurry because nothing is revealed when you are in a hurry. In a hurry you are dull. Wait silently with anything, and you will discover a new phenomenon which was always there, but to which you were not alert – not aware of it.

"Feel the cosmos as a translucent ever-living presence," and your mind will become completely silent as you feel the presence of the ever-living existence. You will be just a part in it, just a note in the great symphony. No burden, no tension: the drop has fallen into the ocean. But great imagination will be needed in the beginning, and if you are also trying other sensitivity training it will be helpful.

You can try many ways. Just take someone's hand into your hand. Close your eyes and feel the life in the other. Feel it, and allow it to move toward you. Feel your own life and allow it to move toward the other. Sit near a tree and touch the bark of the tree. Close your eyes and feel the life arising in the tree, and you change immediately.

If this method is done for three months, you will be living in a different world because now you will be different. [5]

Meditations on Darkness

Just like the seed that starts its life in the darkness of the soil, or the child that starts its life in the darkness of the womb, all beginnings are in the dark, because darkness is one of the most essential things for anything to begin.

The beginning is mysterious, hence darkness is needed. And the beginning is so delicate, that's also why darkness is needed. The beginning is also very intimate, that's also why darkness is needed. Darkness has depth and a tremendous power to nourish. The day tires you; the night rejuvenates.

The morning will come, the day will follow, but if you are afraid of the darkness then the day will never come. If one wants to skip darkness then the day is impossible. One has to go through the dark night of the soul to reach to the dawn. Death is first, then life is.

In the ordinary sequence of things birth is first, then is life, but in the inner world, in the inner journey, it is just the opposite: death is first, then is life. [1]

Inner Darkness

Shiva said: In rain during a black night, enter that blackness as the form of forms.

How can you enter blackness? Three things.

Step 1:

Stare into blackness. Difficult. It is easy to stare at a flame, at any source of light, because it is there as an object, pointed; you can direct your attention to it. Darkness is not an object; it is everywhere, it is all around. You cannot see it as an object. Stare into the vacuum. All around it is there; you just look into it. Feel at ease and look into it. It will start entering your eyes. And when the darkness enters your eyes, you are entering into it.

Remain with open eyes when doing this technique in the dark night. Don't close your eyes, because with closed eyes you have a different darkness that is your own, mental; it is not real. Really, it is a negative part; it is not positive darkness.

Here is light: you close your eyes and you can have a darkness, but that darkness is simply the negative of the light. Just as when you look at the window and then you close your eyes, you have a negative figure of the window. All our experience is of light, so when we close our eyes we have a negative experience of light which we call darkness. It is not real, it won't do.

Open your eyes, remain with open eyes in darkness, and you will have a different darkness – the positive darkness that is there. Stare into it. Go on staring into darkness. Your tears will start, your eyes will get sore, they will hurt. Don't get worried, just go on. And the moment the darkness, the real darkness which is there, enters in your eyes, it will give you a

very deep soothing feeling. When real darkness enters in you, you will be filled by it.

And this entering of darkness will empty you of all negative darkness. This is a very deep phenomenon. The darkness that you have within is a negative thing; it is against the light. It is not the absence of light; it is against the light. It is not the darkness that Shiva is speaking of as the form of all forms – the real darkness that's there.

We are so afraid of it that we have created many sources of light just as protection, and we live in a lighted world. Then we close our eyes and the lighted world reflects negatively inside. We have lost contact with the real darkness that is there – the darkness of the Essenes, or the darkness of Shiva. We have no contact with it. We have become so much afraid of it that we have turned ourselves completely away. We are standing with our backs to it. So this will be difficult, but if you can do it, it is miraculous, it is magical. You will have a different being altogether. When darkness enters you, you enter into it. It is always reciprocal, mutual. You cannot enter into any cosmic phenomenon without the cosmic phenomenon entering into you. You cannot rape it, you cannot force any entry. If you are available, open, vulnerable, and if you give way for any cosmic realm to enter in you, then only will you enter into it. It is always mutual. You cannot force it; you can only allow it.

It is difficult to find real darkness in cities now; difficult in our houses to find real darkness. With the unreal light we have made everything unreal. Even our darkness is polluted, it is not pure. So it is good to move to some remote place only to feel darkness. Just go to a very remote village where there is no electricity, or move to a mountain peak. Just be there for one week to experience pure darkness.

You will come back a different man, because in those seven days of absolute darkness, all the fears, all the primitive fears, will come up. You will have to face monsters, you will have to face your own unconscious. The whole humanity will...it will be as if you are passing through the whole passage that has passed, and deep from your unconscious many things will arise. They will look real. You may get afraid, scared, because they will be so real – and they are just your mental creations.

You have to come to terms with your unconscious. And this meditation on darkness will absorb all your madness completely. Try it. Even in your home you can try it. Every night, for one hour remain with darkness. Don't do anything, just stare into darkness. You will have a melting feeling, and you will feel that something is entering you and you are entering into something.

Staying, living with darkness for three months, for one hour a day, you will lose all feeling of individuality, of separation. Then you will not be an island; you will become the ocean. You will be one with darkness. And darkness is so oceanic: nothing is so vast, nothing is so eternal. And nothing is so near you, and of nothing are you so scared and afraid. It is just by the corner, always waiting.

Step 2:

Lie down and feel as if you are near your mother. The darkness is the mother, the mother of all. Think: when there was nothing, what was there? You cannot think of anything other than darkness. If everything disappears, what will still be there? Darkness will be there.

Darkness is the mother, the womb, so lie down and feel that you are lying in the womb of your mother. And it will become real, it will become warm, and sooner or later you will start feeling that the dark-

ness, the womb, is enveloping you from everywhere, you are in it.

Step 3:

Moving, going to work, talking, eating, doing whatsoever, carry a patch of darkness within you. The darkness that has entered in you, just carry it. As we were discussing about the method of carrying a flame, carry darkness. As I said to you, if you carry a flame and feel you are light, your body will start radiating a certain strange light and those who are sensitive will start feeling it; the same will happen with darkness.

If you carry darkness within you, your whole body will become so relaxed and calm, so cool, that it will be felt. And as when you carry light within you some people will become attracted to you, when you carry darkness within you, some people will simply escape from you. They will become afraid and scared. They will not be able to bear so silent a being; it will become unbearable to them.

Carrying darkness within for the whole day will help you very much, because then when you contemplate and meditate on darkness in the night, the inner darkness that you have carried the whole day will help you to meet – the inner will come to meet the outer.

And just by remembering that you are carrying darkness – you are filled with darkness, every pore of the body, every cell of the body is filled with darkness – you will feel so relaxed. Try it. You will feel so relaxed. Everything in you will be slowed down. You will not be able to run, you will walk, and that walk will be slowed down also. You will walk slowly, just as a pregnant woman walks. You will walk slowly, very carefully. You are carrying something.

And quite the opposite will happen when you are carrying a flame: your walk will become faster; rather, you would like to run. There will be more movement, you will become more active. Carrying darkness you will be relaxed. Others will start feeling that you are lazy.

In the days when I was at the university, I was doing this experiment for two years. I became so lazy that even to get out of bed in the morning was difficult. My professors became very much disturbed about it, and they thought something had gone wrong with me – either I was ill, or I had become absolutely indifferent. One professor who loved me very much, the head of my department, became so worried that on my examination days he would come to fetch me from the hostel in the morning just to lead me to the examination hall so that I would be there on time. Every day he would see that I had entered the hall, and only then would he feel okay and go home.

Try it. It is one of the most beautiful experiences in life to carry darkness in your womb, to become dark. Walking, eating, sitting, doing whatsoever, remember, the darkness is filled in you; you are filled with it. And then see how things change. You cannot get excited, you cannot be very active, you cannot be tense. Your sleep will become so deep that dreams will disappear and the whole day you will move as if intoxicated. [2]

Shiva said: When a moonless rainy night is not present, close eyes and find blackness before you. Opening eyes, see blackness. So faults disappear forever.

This is a little bit more difficult. In the previous meditation, you carry the real darkness within. In this one you carry the false out – go on carrying it. Close your eyes, feel darkness; open your eyes, and with open eyes see the darkness out. This is how you throw the inner false darkness out – go on throwing it. It will take at least three to six weeks, and then one day suddenly you will be able to carry the inner darkness out. The day you can carry the inner darkness out, you have come upon the real inner darkness. The real can be carried; the false cannot be carried.

Carry Out Inner Darkness

And it is a very magical experience. If you can carry the inner darkness out, even in a lighted room you can carry it out, and a patch of darkness spreads before you. The experience is very weird, because the room is lighted. Or even in sunlight...if you have come to the inner darkness you can bring it out. Then a patch of darkness comes before your eyes. You can go on spreading it.

Once you know that it can happen, you can have darkness, dark as the darkest night, in the full sunny day. The sun is there, but you can spread the darkness. The darkness is always there; even while the sun is there the darkness is there. You cannot see it; it is covered by the sunlight. Once you know how to uncover it, you can uncover it.

That's the method. First feel it inside; feel it deeply so you can perceive it out. Then open the eyes

suddenly and feel it out. It will take time.

And if you can bring the inner darkness outside, faults disappear forever, because if the inner darkness is felt, you have become so cool, so silent, so unexcitable, that faults cannot remain with you.

Remember this: faults can exist only if you are prone to be excited, if you tend to be excited. They don't exist in themselves; they exist in your capacity to get excited. Someone insults you, and you have no darkness within to absorb the insult: you become inflamed, you get angry, you get fiery, and then everything is possible. You can be violent, you can kill, you can do what only a madman can do. Anything is possible – you are now mad. Someone praises you: you again go mad to the other extreme.

All around you there are situations, and you are not capable of absorbing. Insult a buddha: he can absorb it, he can simply swallow it, digest it. Who digests that insult? An inner pool of darkness, silence. You throw anything poisoned; it is absorbed. No reaction comes out of it.

Try this, and when someone insults you, just remember that you are filled with darkness, and suddenly you will feel there is no reaction. You pass through a street; you see a beautiful woman or a man – you get excited. Feel that you are filled with darkness; suddenly the passion will disappear. You try it. This is absolutely experimental, there is no need to believe it.

When you feel that you are filled with passion or desire or sex, simply remember the inner darkness. For a single moment close your eyes and feel darkness and see – the passion has disappeared, the desire is no more there. The inner darkness has absorbed it. You have become an infinite vacuum into which anything can fall and it will not return. You are now like an abyss. [3]

Moving Energy Upwards

The first thing is to feel one's energy. The first thing is not the question, "How to use it?" The first thing is: how to feel it and how to feel it intensely, passionately, totally. And the beauty is that once you have felt your energy, out of that very feeling the insight arises: how to use it.

The energy starts directing you. It is not that *you* direct the energy: on the contrary, the energy starts moving on its own accord and you simply follow it. Then there is spontaneity and then there is freedom. [1]

Shiva said: Consider your essence as light rays rising from center to center up the vertebrae, and so rises 'livingness' in you.

Many yoga methods are based on this. First understand what it is, then the application. The vertebrae, the spine is the base of both your body and mind. Your mind, your head, is the end part of your spine. The whole body is rooted in the spine. If the spine is young, you are young. If the spine is old, you are old. If you can keep your

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spine young, it is difficult to become old. Everything depends on your spine. If your spine is alive, you will have a very brilliant mind. If the spine is dull and dead, you will have a very dull mind. The whole of yoga tries in many ways to make your spine alive, brilliant, filled with light, young and fresh.

The spine has two ends. The beginning is the sex center and the end is *sahasrar* (the seventh center at the top of the head). The beginning of the spine is attached to the earth, and sex is the most earthly thing in you. From the beginning center in your spine you are in contact with nature, with what has been called *prakrati* – the earth, the material. From the last center, or the second pole, *sahasrar*, in the head, you are in contact with the divine. These are the two poles of your existence: first is sex and the other is the *sahasrar*. There is no word for 'sahasrar' in English. These are the two poles – either your life will be sex-oriented or sahasrar-oriented. Either your energy will be flowing down from the sex center back to the earth, or your energy will be released from the sahasrar into the cosmos. From

the sahasrar you flow into the Brahman, into the absolute existence. From sex you flow down into the relative existence. These are the two flows, the two possibilities. Unless you start flowing upward, your misery will never end. You may have glimpses of happiness, but only glimpses – and very illusory ones.

When the energy starts moving upward, you will have more and more real glimpses. And once it reaches the sahasrar and is released from there, you will have absolute bliss with you – that is nirvana. Then there is no glimpse: you become the bliss itself. So the whole thing for yoga and tantra is how to move energy upward through the vertebrae, through the spinal column, how to help it move against gravity. Sex is very easy because it follows gravitation. The earth is pulling everything down, back; your sex energy is pulled by the earth. You may not have heard it, but astronauts have felt this – the moment they move beyond the earth's gravity, they don't feel much sexuality. As the body loses weight, sexuality dissolves, disappears.

The earth is pulling your life energy down and this is natural, because the life energy comes from the earth. You eat food and you are creating life energy within you; it comes from the earth, and the earth is pulling it back. Everything goes to its source. And if it continues to move in this way, life energy going back again and again, you are moving in a circle; you will go on moving for lives and lives. You can go on moving this way infinitely unless you take a jump just like the astronauts. Like the astronauts you have to take a jump and move beyond the circle. Then the pattern of earth's gravitation is broken. It can be broken!

The techniques for how it can be broken are here – for how the energy can move vertically and rise up within you, reaching new centers; for how new energies can be revealed within you, making you a new person with every move. And the moment the energy is released from your sahasrar, the opposite pole of sex, you are no more man. Then you don't belong to this earth; you have become divine. That is what is meant when we say Krishna is God or Buddha is God. Their bodies are just like yours. Their bodies will have to fall ill and they will have to die. Everything happens in their bodies as it happens to you. Only one thing is *not* happening in their bodies which *is* happening to you – the energy has broken the gravitation pattern.

That you cannot see; it is not visible to your eyes. But sometimes when you are sitting by the side of a buddha, you can feel this. Suddenly you feel an upsurge of energy within you, and your energy starts moving upward. Only then do you know that something has happened. Just by being in contact with a buddha your energy begins to move upward toward the sahasrar. A buddha is so powerful that even the earth is less powerful, it cannot pull your energy downwards. Those who have felt this around a Jesus, a Buddha, a Krishna, have called them God. They have a different source of energy which is stronger than the earth.

How can the pattern be broken? This technique is very useful for breaking the pattern. First understand something basic. One, if you have observed at all, you must have observed that your sex energy moves with imagination. Just through imagination your sex center starts functioning. Really, without imagination it cannot function. That is why if you are in love with someone it functions better: because with love imagination enters. If you are not in love it is very difficult. It will not function.

Since the sex center functions through imagination, you can get erections and ejaculations even in dreams – they are real; dreams are just imagination. It has been ob-

served that every man, if physically fit, will have at least ten erections in the night. With every movement of the mind, with only a slight thought of sex, an erection will come. Your mind has many energies, many faculties, and one is will. But you cannot will sex. For sex, will is impotent. If you try to love someone, you will feel you have gone impotent. So never try.

Will never functions with sex; only imagination will function. Imagine, and the center will start to function. Why am I emphasizing this fact? – because if imagination helps the energy to move, then you can move it upward or downward just by imagination. You cannot move your blood by imagination; you cannot do anything else in the body by imagination. But sex energy can be moved by imagination, you can change its direction.

This sutra says, "Consider your essence as light rays..." Think of yourself, your being, as light rays ..."from center to center up the vertebrae," up your spine, "and so rises 'livingness' in you."

Yoga has divided your spine into seven centers. The first is the sex center and the last is sahasrar, and between these two there are five centers. Some systems divide into nine, some into three, some into four: division is not very meaningful. You can make your own division. Just five centers are enough to work with: the first is the sex center, the second is just behind the navel, the third is just behind the heart, the fourth is behind your two eyebrows, just in between, in the middle of the forehead. And the fifth, sahasrar, is just on the peak of your head. These five will do.

This sutra says, "Consider yourself": which means imagine yourself – close your eyes and imagine yourself just as if you are light. This is not just imagination. In the beginning it is, but it is a reality also because everything consists of light. Science says now that everything consists of light; science says that everything consists of electricity. Tantra has always said that everything consists of light particles – and you also. That is why the Koran says that God is light. You are light!

Imagine first that you are just light rays; then move your imagination to the sex center. Concentrate your attention there and feel that light rays are rising upward from the sex center, as if the sex center has become a source of light and light rays are moving in an upsurge – upward toward the navel center.

Division is needed because it will be difficult for you to connect your sex center with the sahasrar. So smaller divisions will be of help. If you can connect, no divisions are needed. You can just drop all divisions from your sex center onwards, and the energy, the life force will rise up as light toward the sahasrar. But divisions will be more helpful because your mind can conceive of smaller fragments more easily.

So just feel that the energy, the light rays, are rising up from your sex center to your navel like a river of light. Immediately you will feel a warmth rising in you. Soon your navel will become hot. You can feel the hotness; even others can feel that hotness. Through your imagination the sex energy will have started to rise. When you feel that now the second center at the navel has become a source of light, that the rays are coming and being collected there, then start to move to the heart center. As the light reaches the heart center, as the rays are coming, your heartbeat will be changed. Your breathing will become deeper, and a warmth will come to your heart. Go on upwards.

And as you feel warmth, just side by side you will feel a 'livingness', a new life coming to you, an inward light rising up. Sex energy has two parts: one is physical and one is psychic. In your body everything

has two parts. Just like your body and mind, everything within you has two parts – one material and the other spiritual. Sex energy has two parts. The material part is semen. It cannot rise upwards; there is no passage for it. Because of this, many physiologists of the West say that tantra and yoga methods are nonsense and they deny them completely. How can sex energy rise up? There is no passage and sex energy cannot rise. They are right and still wrong. Semen, the material part, cannot rise, but that is not the whole of it – it is only the body of sex energy; it is not the sex energy. The sex energy is the psychic part of it, and the psychic part can rise. And for that psychic part, the spinal passage is used – the spinal passage and its centers. But that has to be felt and your feelings have gone dead.

I remember somewhere that a certain psychotherapist wrote about a patient, a woman. He was telling her to feel something but the psychotherapist felt that whatever she did she was not feeling, but thinking about feeling, and that is a different thing. So the therapist put his hand on the woman's hand and pressed it, telling her to close her eyes and relate what she felt. She said immediately, "I feel your hand."

But the therapist said, "No, this is not your feeling. This is just your thinking, your inference. I have put my hand in your hand; you say you are feeling my hand. But you are not. This is inference. What do you feel?" So she said, "I feel your fingers."

The therapist again said, "No, this is not feeling. Don't infer anything. Just close your eyes and move to the place where my hand is; then tell me what you feel." Then she said, "Oh! I was missing the whole thing. I feel pressure and warmth."

When a hand touches you, a hand is not felt. Pressure and warmth are felt. The hand is just inference, it is intellect, not feeling. Warmth and pressure, that is feeling. Now she was feeling. We have lost feeling completely. You will have to develop feeling. Only then can you do such techniques. Otherwise, they will not function. You will just intellectualize. You will just think that you are feeling, and nothing will happen. That is why people come to me and say, "You tell us this technique is so significant, but nothing happens." They have tried, but they are missing a dimension – the feeling dimension. So first you will have to develop that, and there are some methods which you can try.

The feeling center must start functioning; only then will these techniques be of any help. Otherwise you will go on thinking that energy is rising, but there will be no feeling. And if there is no feeling, imagination is impotent, futile. Only a feeling imagination will give you a result. You can do many other things and there is no need to make a specific effort to do them. When you go to sleep just feel your bed, feel the pillow – the coldness. Just turn on to it: play with the pillow.

Close your eyes and listen to the noise of the air conditioner, or of the traffic or of the clock or anything. Just listen. Don't label, don't say anything. Don't use the mind. Just live in the sensation. In the morning, in the first moment of waking, when you feel that now sleep has gone, don't start thinking. For a few moments you can again be a child – innocent, fresh. Don't start thinking. Don't think about what you are going to do and when you are starting for the office and what train you are going to catch. Don't start thinking. You will have enough time for all that nonsense. Just wait.

For a few moments just listen to the noises. A bird is singing or the wind is passing through the trees or a child is crying or the milkman has come and is making sounds or

the milk is being poured. With anything that happens, feel it. Be sensitive to it, open to it. Allow it to happen to you and your sensitivity will grow.

Create sensitivity and feeling. Then it will be easy for you to do these techniques, and then you will feel 'livingness' arising in you. Don't leave this energy anywhere. Allow it to come to the sahasrar. Remember this: whenever you do this experiment, don't leave it in the middle. You have to complete it. Take care that no one disturbs you. If you leave this energy somewhere in the middle, it can be harmful. It has to be released. So bring it to the head and feel as if your head has become an opening.

In India we have pictured the sahasrar as a lotus – as a thousand-petaled lotus. 'Sahasrar' means thousand-petaled, an opening of a thousand petals. Just conceive of the lotus with a thousand petals, opened, and from every petal this light energy is moving into the cosmos. Again, this is a love act – not with nature now, but with the ultimate. Again, it is an orgasm.

There are two types of orgasms: one is sexual and the other spiritual. The sexual comes from the lowest center and the spiritual from the highest center. From the highest you meet the highest and from the lowest you meet the lowest. Even while actually in the sex act, you can do this exercise: both the partners can do this. Move the energy upwards, and then the sex act becomes tantra *sadhana:* it becomes meditation.

But don't leave the energy somewhere in the body at some center. Someone may come and you will have some business, or some phone call will come and you will have to stop. So do it at such a time that no one will disturb you, and don't leave the energy in any center. Otherwise that center where you leave the energy will become a wound, and you may create many mental illnesses. So be aware; otherwise don't do this. This method needs absolute privacy and no disturbance, and it must be done completely. The energy must come to the head, and it should be released from there.

You will have various experiences. When you will feel that the rays are starting to come up from the sex center, there will be erections or sensations at the sex center. Many, many people come to me very afraid and scared. They say that whenever they start meditation, when they start to move deep, there is an erection. They wonder, "What is this?" They are afraid because they think that in meditation sex should not be there. But you don't know life's functioning. It is a good sign. It shows that energy is now there alive. Now it needs movement. So don't become scared and don't think that something is wrong. It is a good sign.

When you start meditation the sex center will become more sensitive, alive, excited, and in the beginning the excitement will be just the same as any sexual excitement – but only in the beginning. As your meditation becomes deeper, you will feel energy flowing up. As the energy flows, the sex center becomes silent, less excited.

When the energy really moves to the sahasrar, there will be no sensation at the sex center. It will be totally still and silent. It will have become completely cool, and the warmth will have come to the head. And this is physical. When the sex center is excited, it becomes hot. You can feel that hotness; it is physical. When the energy moves, the sex center will become cooler and cooler and cooler, and the hotness will come to the head. You will feel dizzy.

When the energy comes to the head, you will feel dizzy. Sometimes you may even feel nausea because for the first time energy has come to the head and your head is not acquainted with it. It has to become tuned. So don't become

afraid. Sometimes you may become unconscious immediately, but don't be afraid. This happens. If so much energy moves suddenly and explodes in the head, you may become unconscious. But that unconsciousness cannot remain for more than one hour. Within one hour the energy automatically falls back or is released. I say one hour, but in fact it is exactly 48 minutes. It cannot be more that that. It never has been in thousands of years of experiments, so don't be afraid. If you do become unconscious, it is okay. After that unconsciousness you will feel so fresh that it is as if you have been in sleep for the first time, in the deepest sleep.

Yoga calls it by a special name: 'yoga tantra' – yogic sleep. It is very deep: you move to your deepest center. But don't be afraid. And if your head becomes hot, it is a good sign. Release the energy. Feel as if your head is opening like a lotus flower, as if energy is being released into the cosmos. As the energy is released, you will feel a coldness coming to you. You have never felt the coldness that comes after this hotness. But do the technique completely; never do it incompletely. [2]

Shiva said: Or in the spaces between, feel this as lightning.

This is a very similar method with a slight difference: "Or in the spaces between, feel this as lightning." Between one center and another, as the rays are coming, you can feel it like lightning – just a jump of light. For some people the second will be more suitable and for others the first. This is why there is a modification. There are people who cannot imagine things gradually and there are people who

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cannot imagine in jumps. If you can think and imagine gradually, then the first method is good. But if you try the first method and you suddenly feel that from one center the rays jump directly to the second, then don't do the first method. The second is better for you. "Feel this as lightning" – like a spark of light jumping from one center to the next. And the second is more real because light really jumps. There is no gradual step-by-step growth. Light is a jump.

For women the first technique will be easier and for men the second. The feminine mind can conceive of gradualness more easily and the male jumps more easily. The male mind is 'jumpy': it jumps from one thing to another. There is a subtle uneasiness in the male mind. The female mind has a gradual process. It is not jumpy. That is why female and male logic are very different. A man goes on jumping from one thing to another, and for women this in inconceivable. For them there must be growth – gradual growth. But choose. Try these, and choose whichever you feel is good for you.

Two or three things more about

this method. With lightning you may feel such hotness that it may seem unbearable. If you feel that, don't try it. Lightning can give you much heat. If you feel this, that it is unbearable, then don't try this. Then with the first method, if you are at ease, then it is good. Otherwise – with uneasiness – don't try it. Sometimes the explosion can be so great that you may become afraid of it, and once afraid you will never be able to do it again. Then fear enters.

So one has to be aware always not to become afraid of anything. If you feel that fear will come and it is too much for you, don't try it. Then the first method with light rays is best. If you feel that even with light rays too much hotness is coming to you, and it depends because people differ, then conceive of the rays as cool, imagine them as cool. Then instead of feeling warmth you will feel a coldness with everything. That too will be effective. So you can decide: try and decide. Remember, with this technique, and with others also, if you feel very uneasy or anything unbearable, don't do it. There are other methods, and this one may not be for you. With unnecessary disturbance inside, you will create more problems than you will solve. [3]

Listening to the Soundless Sound

The meditations concerned with ear energy are feminine meditations, passive – you have just to listen, not to do anything. Listening to the birds, the wind passing through the pine trees, or to some music, or to the noise of the traffic – just listening, doing nothing – great silence comes in, and great peace starts falling and showering on you. It is easier through the ear than through the eye. It is easier through the ear because the ear is passive, non-aggressive. It cannot do anything to existence, it can only let it happen. The ear is a door: it allows. [1]

Nadabrahma Meditation

Nadabrahma is an old Tibetan technique which was originally done in the early hours of the morning. It can be done at any time of the day, alone or with others, but have an empty stomach and remain inactive for at least 15 minutes afterwards. The meditation lasts an hour, and there are three stages.

First Stage: 30 minutes

Sit in a relaxed position with eyes closed and lips together. Start humming, loudly enough to be heard by others and create a vibration throughout your body. You can visualize a hollow tube or an empty vessel, filled only with the vibrations of the humming. A point will come when the humming continues by itself and you become the listener. There is no special breathing and you can alter the pitch or move your body smoothly and slowly if you feel it.

Second Stage: 15 minutes

The second stage is divided into two 7 1/2 minute sections. For the first half, move the hands, palms up, in an outward circular motion. Starting at the navel, both hands move forwards and then divide to make two large circles mirroring each other left and right. The movement should be so slow that at times there will appear to be no movement at all. Feel that you are giving energy outwards to the universe.

After 7 1/2 minutes turn the hands, palms down, and start moving them in the opposite direction. Now the hands will come together towards the navel

and divide outwards to the sides of the body. Feel that you are taking energy in. As in the first stage, don't inhibit any soft, slow movements of the rest of your body.

Third Stage: 15 minutes

Sit or lie absolutely quiet and still. [2]

Nadabrahma for couples

Bhagwan has given a beautiful variation of this technique for couples.

Partners sit facing each other, covered by a bedsheet and holding each other's crossed hands. It is best to wear no other clothing. Light the room only by four small candles and burn a particular incense, kept only for this meditation.

Close your eyes and hum together for thirty minutes. After a short while the energies will be felt to meet, merge and unite. [3]

Shiva said: Intone a sound as AUM slowly. As sound enters soundfulness, so do you.

"Intone a sound as AUM slowly": for example, take AUM. This is one of the basic sounds. A-U-M: these three sounds are combined in it. A-U-M are three basic sounds. *All* sounds are made of them or derived from them; all sounds are combinations of these three sounds. So these three are basic. They are as basic as the claim of physics that the electron, neutron and positron are basic. This has to be deeply understood.

Aum

The intoning of a sound is a very subtle science. First you have to intone it loudly, outwardly. Then others can hear it, and it is good to start loudly. Why? Because you can also hear it clearly when you intone it loudly: because whatsoever you say, it is to others – and this has become a habit. Whenever you are talking you are talking to others, and you hear yourself talk only when you are talking to others. So start from the natural habit.

Intone the sound 'Aum', then by and by, feel attunement with the sound. When you intone the sound Aum, be filled with it. Forget everything else. Become the Aum, become the sound. And it is very easy to become the sound because sound can vibrate through your body, through your mind, through your whole nervous system. Feel the reverberation of Aum. Intone it and feel it as if your whole body is being filled with it, every cell is vibrating with it.

Intoning is also "in-tuning." Tune yourself with the sound, become the sound. And then, as you feel a

déep harmony between you and the sound and you develop a deep affection for it (and the sound is so beautiful and so musical – Aum), then the more you intone it the more you will feel yourself filled with a subtle sweetness. There are sounds which are bitter, there are sounds which are very hard. Aum is a very sweet sound, the purest. Intone it and be filled with it.

And when you begin to feel harmonious with it, you can drop intoning loudly. Then close your lips and intone it inwardly, but inwardly also first try loudly. Intone inwardly, but loudly so that the sound spreads all over your body, touches every part, every cell of your body. You will feel vitalized by it, you will feel rejuvenated, you will feel a new life entering you because your body is a musical instrument. It needs harmony, and when the harmony is disturbed you are disturbed.

That is why, when you hear music, you feel good. Why do you feel good? What is music but just some harmonious sounds! Why do you feel such a well-being when there is music around you? And when there is chaos, noise, why do you feel so disturbed? You yourself are deeply musical. You are an instrument, and that instrument re-echoes things.

Intone 'Aum' inside, and you will feel that your whole body dances with it. You will feel that your whole body is undergoing a cleansing bath; every pore is being cleansed. But as you feel it more intensely and as it penetrates you more, go on becoming more and more slow because the slower the sound, the deeper it can go. It is just like homeopathy. The smaller the dose, the deeper it penetrates – because if you want to go deeper, you have to go more subtly, more subtly, more subtly.

Crude, coarse sounds cannot enter your heart. They can enter your ears, but they cannot enter your heart. The passage is very narrow and the heart is so delicate, that only very slow, very rhythmic, very atomic sounds are allowed to enter it. And unless a sound enters your heart, the mantra is not complete. The mantra is complete only when the sound enters your heart – the deepest, most central core of your being. Then go on being more slow, more slow, more slow.

And there are also other reasons for making these sounds slower and more subtle: the more subtle a sound is, the more intense an awareness you will need to feel it inside. The more coarse the sound, the less need there is of any awareness. The sound is enough to hit you; you will become aware of it. But then it is violent.

If a sound is musical, harmonious, subtle, then you will have to listen to it inside and you will have to be very alert to listen to it. If you are not alert, you will go to sleep and miss the whole point. That is the problem with mantra, with any chanting, with any use of sound: it can create sleep. It is a subtle tranquilizer. If you continuously repeat any sound without being alert about it, you will fall asleep because then the repetition becomes mechanical. 'Aum-Aum-Aum' becomes mechanical, and then repetition creates boredom.

So two things have to be done: sound has to be slowed down and you have to become more alert. The more sound becomes subtle, the more alert you are. To make you more alert the sound has to be made more subtle, and a point comes when sound enters soundlessness, or soundfulness, and you enter total awareness. When the sound enters soundlessness or soundfulness, by that time your alertness must have touched the peak. When the sound reaches the valley, when it goes to the downmost, deepest center in the valley, your alertness has gone to the very peak, to the Everest. And there, sound dissolves into soundfulness or soundlessness, and you dissolve into total awareness. [4]

Every night before you go to sleep, you can do a small technique that will help tremendously. Put the lights out, sit in your bed ready to sleep, but sit for fifteen minutes. Close your eyes and then start any monotonous nonsense sound, for example: la, la, la – and wait for the mind to supply new sounds. The only thing to be remembered is that those sounds or words should not be of any language that you know. If you know English, German, and Italian, then they should not be of Italian, German, or English. Any other language

Devavani

that you don't know is allowed – Tibetan, Chinese, Japanese. But if you know Japanese then it is not allowed, then Italian is wonderful. Speak any language that you don't know. You will be in a difficulty for a few seconds only for the first day, because how do you speak a language you don't know? It can be spoken, and once it starts, any sounds, nonsense words, just to put the conscious off and allow the unconscious to speak ... .

When the unconscious speaks, the unconscious knows no language. It is a very, very old method. It comes from the Old Testament. It was called in those days *glossolalia,* and a few churches in America still use it. They call it 'talking in tongues'. And it is a wonderful method, one of the most deep and penetrating into the unconscious. You start with 'la, la, la,' and then you can go on with anything that comes. Just for the first day you will feel it a little difficult. Once it comes, you know the knack of it. Then for fifteen minutes, use the language that is coming to you, and use it as a language; in fact you are talking in it. This fifteen minutes will relax the conscious mind so deeply and then you just simply lie down and go to sleep. Your sleep will become deeper. Within weeks you will feel a depth in your sleep, and in the morning you will feel completely fresh. [5]

Devavani is the Divine Voice which moves and speaks through the meditator, who becomes an empty vessel, a channel. This meditation is a Latihan of the tongue. It relaxes the conscious mind so deeply that, when done last thing at night, it is sure to be followed by a profound sleep. There are four stages of 15 minutes each. Keep your eyes closed throughout.

Instructions for Devavani Meditation

First stage: 15 minutes

Sit quietly, preferably with gentle music playing.

Second stage: 15 minutes

Start making nonsense sounds, for example "la...la...la," and continue until unfamiliar word-like sounds arise. These sounds need to come from the unfamiliar part of the brain used as a child, before words were learned. Allow a gentle conversational intonation; do not cry or shout, laugh or scream.

Third stage: 15 minutes

Stand up and continue to speak, allowing your body to move softly in harmony with the sounds. If your body is relaxed the subtle energies will create a Latihan outside your control.

Fourth stage: 15 minutes

Lie down, be silent and still. [6]

Instructions for Gibberish Meditation

This is a variation on Devavani meditation. Where Devavani is gentle, Gibberish meditation is cathartic.

Either alone or in a group, close your eyes and begin to say nonsense sounds – gibberish.
For fifteen minutes move totally in the gibberish. Allow yourself to express whatever needs to be expressed within you. Throw everything out. The mind thinks, always, in terms of words. Gibberish helps to break up this pattern of continual verbalization. Without suppressing your thoughts, you can throw them out – in gibberish.
Let your body likewise be expressive.
Then, for fifteen minutes, lie down on your stomach and feel as if you are merging with mother earth.
With each exhalation, feel yourself merging into the ground beneath you. [7]

Shiva said: While listening to stringed instruments, hear their composite central sound; thus omnipresence.

You are hearing an instrument – a sitar, or anything. Many notes are there. Be alert and listen to the central core, the backbone of it around which all the notes are flowing, the deepest current which holds all the notes together – that which is central, just like your backbone. The whole body is held by the backbone. Listening to the music, be alert, penetrate the music, and find the backbone of it –

Music as Meditation

the central thing which goes on flowing, holding everything together. Notes come and go and disappear, but the central core flows on. Become aware of it.

Basically, originally, music was used for meditation; in particular, Indian music developed as a method for meditation, Indian dancing developed as a method of meditation. For the doer it was a deep meditation, and for the audience also it was a deep meditation. A dancer or a musician can be a technician. If there is no meditation in it, he is a technician. He can be a great technician. He can be a great technician, but then the soul is not there – only the body. The soul comes only when the musician is a deep meditator.

And music is just the outward thing. While playing on his sitar, one is not *only* playing on his sitar: he is also playing on his alertness inside. The sitar goes on outwardly and his intense awareness moves inside. The music flows outwardly, but he is aware, constantly alert of the innermost core of it. And that gives samadhi! That becomes ecstasy! That becomes the highest peak!

But what are you doing when you listen to music? You are not meditating. On the contrary, you are using music as something like alcohol. You are using it to be relaxed, you are using it for self-forgetfulness.

This is the misfortune, the misery: the techniques which were developed for awareness are being used for sleep. And this is how man goes on doing mischief with himself.

This sutra says while listening to stringed instruments, hear their complete central sound, their composite central sound; "thus omnipresence." And then you will know what *is* to be known or what is worth knowing. You will become omnipresent.

With that music, finding the composite central core, you will become awake, and with that awakening you will be everywhere.

Right now, you are "somewhere" – a point which we call 'ego'.

That is the point where you are. If you can become awake, this point will disappear. You will not be anywhere then: you will be *everywhere* – as if you have become the all. You will have become the ocean, you will have become the infinite. The finiteness is with the mind; the infiniteness enters with meditation. [8]

Shiva said: Bathe in the center of sound, as in the continuous sound of a waterfall, or by putting the fingers in the ears, hear the sound of sounds.

This technique can be done in many ways. One way is to begin by just sitting anywhere. Sounds are always present. It may be in a market or it may be at a Himalayan retreat: sounds are there. Sit silently, and with sound there is something very special. Whenever there are sounds, you are the center.

The Center of Sound

All the sounds come to you from everywhere, from all directions.

With sight, with eyes, this is not so. Sight is linear. I see you, then there is a line toward you. Sound is circular; it is not linear. So all sounds come in circles and you are the center. Wherever you are, you are always the center of sound. For sounds, you are always "God," the center of the whole universe. Every sound is coming to you, moving toward you, in circles.

This technique says, "Bathe in the center of sound." Wherever you are, if you are doing this technique, just close your eyes and feel the whole universe filled with sound. Feel as if every sound is moving toward you and you are the center. Even this feeling that you are the center will give you a very deep peace. The whole universe becomes the circumference, and you are the center and everything is moving toward you, falling toward you.

"As in the continuous sound of a waterfall" – if you are sitting by the side of a waterfall, close your eyes, and feel the sound all around you, falling on you, from every side, creating a center in you from

every side. Why this emphasis on feeling that you are in the center? Because in the center there is no sound. The center is without sound; that is why you can hear sounds. Otherwise, you could not hear them. A sound cannot hear another sound. Because you are soundless at your center, you can hear sounds. The center is absolute silence: that is why you can hear sounds entering you, coming to you, penetrating you, encircling you.

If you can find out where the center is, where in you the field is to which every sound is coming, suddenly sounds will disappear and you will enter into soundlessness. If you can feel a center where every sound is being heard, there is a sudden transference of consciousness. One moment you will be hearing the whole world filled with sounds, and another moment your awareness will suddenly turn in and you will hear the soundlessness, the center of life.

Once you have heard that, then no sound can disturb you. It comes to you, but it never reaches you. It comes to you, it is always coming to you, but it *never* reaches you. There is a point where no sound enters. That point is *you*.

Do it in a market: there is no other place like a market. It is so much filled with sounds – mad sounds. But do not start thinking about sounds – that this is good and this is bad and this is disturbing and that is very beautiful and harmonious. You are not supposed to think about sounds. You are simply supposed to think of the center. You are not supposed to think about every sound moving toward you – whether it is good, bad, beautiful. You are just to remember that you are the center and all the sounds are moving toward you – every sound, whatsoever the sort.

Sounds are not heard in the ears. They are *not* heard in the ears; ears cannot hear them. They only do a transmission work, and in the transmission they cut out much which is useless for you. They choose, they select, and then those sounds enter you. Now find out within where your center is. Ears are not the center. You are hearing from somewhere deep down. The ears are simply sending you selected sounds. Where are you? Where is your center?

If you are working with sounds, then sooner or later you will be surprised – because the center is not in the head. The center is *not* in the head! It appears in the head because you have never heard sounds: you have heard words. With words the head is the center; with sounds it is not the center. That is why in Japan they say that man thinks not through the head, but through the belly – because they were working with sounds since long ago.

You have seen in every temple a gong. That was placed there to create sounds around a seeker. Someone would be meditating, and the gong would be sounded or a bell would be rung. The very disturbance seems to have been created by the sound of the bell. Someone is meditating, and this bell or gong seems disturbing. This seems disturbing! In a temple, every visitor who comes will hit the gong or ring the bell. With someone meditating there, this would seem to be a constant disturbance. It is not – because the person is waiting for this sound.

So every visitor is helping. Again and again the bell is hit, and the sound is created and the meditator again enters himself. He looks at the center where this sound goes deep. There is one hit on the bell: the visitor has done that. Now the second hit will be inside the meditator, somewhere inside. Where is it? The sound always hits at the belly, at the navel, never in the head. If it hits in the head, you can understand well that it is not sound: it is words. Then you have started thinking about the sound. Then the purity is lost.

"Bathe in the center of sound, as in the continuous sound of a waterfall, or, by putting the fingers in the ears, hear the sound of sounds." You can create the sound just by using your finger, or with anything which closes your ears forcibly. Then a certain sound is heard. What is that sound and why do you hear it when the ears are closed, when the ears are plugged?

Just as there are negatives of photographs, there are negative sounds. Not only can the eyes see the negative: the ears can even hear the negative. So when you close your ears, you hear the negative world of sounds. All the sounds have stopped. Suddenly a new sound is heard. This sound is the absence of sound. A gap has come in. You are missing something, and then you hear this absence. "Or, by putting the fingers in the ears, hear the sound of sounds" – that negative sound is known as the sound of sounds – because it is not really a sound, but its absence. Or, it is a natural sound because it is not created by anything.

"Putting the fingers in the ears, hear the sound of sounds" – this absence of sound is a very subtle experience. What will it give to you? The moment there are no sounds, you fall back upon yourself. With sounds we move away; with sounds we move to the other. Try to understand this: with sounds we are related to the other, we communicate with the other.

If sound is the vehicle to move to the other, then soundlessness becomes the vehicle to move to oneself. With sound you communicate with the other, with soundlessness you fall down into your own abyss, into yourself. That is why so many techniques use soundlessness to move within.

Become absolutely dumb and deaf – even if only for a few moments. And you cannot go anywhere else than to yourself: so suddenly you will find that you are standing within; no movement will be possible. That is why silence was practiced so much. In it, all the bridges for moving to the other are broken.

"Or, by putting the fingers in the ears, hear the sound of sounds" – in one technique two opposites have been shown. "Bathe in the center of sound, as in the continuous sound of a waterfall" – this is one extreme; "or, by putting the fingers in the ears, hear the sound of sounds": this is another extreme. One part is to hear the sounds coming to your center, another part is to stop all sounds and feel the soundless center. These both have been given in one technique for a special purpose – so that you can move from one to another.

The "or" is not a choice to do this or that. Do both! That is why both have been given in one technique. First do one for a few months, then do the other for a few months. You will be more alive, and you will know two extremes. And if you can move to the two extremes easily, you can remain young forever. [9]

Shiva said: In the beginning and gradual refinement of the sound of any letter, awake.

How can you do it? Go to a temple. A bell is there or a gong. Take the bell in your hand and wait. First become totally alert. The sound is going to be there and you are not to miss the beginning. First become totally alert, as if your life depends on this, as if someone is going to kill you this very moment and you will be awake. Be alert

The Beginning and End of Sound

as if this is going to be your death. And if there is thought, wait, because thought is sleepiness. With thought you cannot be alert. When you are alert, there is no thought. So wait! When you feel that now the mind is without thought, that there is no cloud and you are alert, then move with the sound.

Look when the sound is not there, then close your eyes. Then look when the sound is created, struck; then move with the sound. The sound will become slower and slower, subtler and subtler and subtler, and then it will not be there. Then go on with the sound. Be aware, alert. Move with the sound to the very end. See both the poles of the sound, both the beginning and the end.

Try it with some outer sound like a gong or a bell or anything, then close your eyes. Utter any letter inside – Aum or any other – and then do the same experiment with it. It is difficult; that is why we do it outwardly first. When you can do it outwardly, then you will be able to do it inwardly. Then do it. Wait for the moment when the mind is vacant, then create the sound inside. Feel it, move with it, go with it, until it disappears completely.

It will take time until you can do

this. A few months will be needed, at least three months. In these three months, you will become more and more alert, more and more alert. The pre-sound state and the after-sound state have to be watched. Nothing is to be missed. Once you become so alert that you can watch the beginning and the end of a sound, through this process you will have become a totally different person. [10]

Finding the Space Within

Emptiness is your innermost center. All activity is on the periphery: the innermost center is just a zero. [1]

Enter the Clear Sky

Shiva said: In summer when you see the entire sky endlessly clear, enter such clarity.

Meditate on the sky: a summer sky with no clouds, endlessly empty and clear, nothing moving in it, in its total virginity. Contemplate on it, meditate on it, and enter this clarity. Become this clarity, this space-like clarity.

To meditate on the sky is beautiful. Just lie down so you forget the earth; just lie down on your back on any lonely beach, on any ground, and just look at the sky. A clear sky will be helpful – unclouded, endless. Just looking, staring at the sky, feel the clarity of it – the uncloudedness, the boundless expanse – and then enter that clarity, become one with it. Feel as if you have become the sky, the space.

This technique – to look into the clarity of the sky and to become one with it – is one of the most practiced. Many traditions have used this. And particularly for the modern mind it will be very useful, because nothing is left on earth to meditate on – only the sky. If you look all around, everything is man-made, everything is limited, with a boundary, a limitation. Only the sky is still, fortunately, open to meditate on.

Try this technique, it will be helpful, but remember three things. One: don't blink – stare. Even if your eyes start to feel pain and tears come down, don't be worried. Even those tears will be a part of unloading; they will be helpful. Those tears will make your eyes more innocent and fresh-bathed. You just go on staring.

The second point: don't think about the sky, remember. You can start thinking about the sky. You can remember many poems, beautiful poems about the sky – then you will miss the point. You are not to think *about* it – you are to enter it, you are to be one with it – because if you start thinking about it, again a barrier is created. You are missing the sky again, and you are enclosed in your own mind again. Don't think about the sky. Be the sky. Just stare and move into the sky, and allow the sky to move into you. If you move into the sky, the sky will move into you immediately.

How can you do it? How will you do it – this moving into the sky? Just go on staring further and further away. Go on staring – as if you are trying to find the boundary. Move deep. Move as much as you can. That very movement will break the barrier. And this method should be practiced for at least forty minutes; less than that will not do, will not be of much help.

When you really feel that you have become one, then you can close the eyes. When the sky has entered in you, you can close the eyes. You will be able to see it within also. So only after forty minutes, when you feel that the oneness has happened and there is a communion and you have become part of it and the mind is no more, close the eyes and remain in the sky within.

The clarity will help the third point: "enter such clarity." The clarity will help – the uncontaminated, unclouded sky. Just be aware of the clarity that is all around you. Don't think about it; just be aware of the clarity, the purity, the innocence. These words are not to be repeated. You have to feel them rather than think. And once you stare into the sky the feeling will come, because it is not on your part to imagine these things – they are there. If you stare they will start happening to you.

If you meditate on open unclouded sky, suddenly you will feel that the mind is disappearing, the mind is dropping away. There will be gaps. Suddenly you will become aware that it is as if the clear sky has entered in you also. There will be intervals. For a time, thoughts will cease – as if the traffic has ceased and there is no one moving.

In the beginning it will be only for moments, but even those moments are transforming. By and by the mind will slow down, bigger gaps will appear. For minutes together there will be no thought, no cloud. And when there is no thought, no cloud, the outer sky and the inner become one, because only the thought is the barrier; only the thought creates the wall. Only because of thought the outer is outer and the inner is inner. When thought is not there, the outer and the inner lose their boundaries, they become one. Boundaries never really existed there. They appeared only because of the thought, the barrier.

But if it is not summer what will you do? If the sky is clouded, not clear, then close your eyes and just enter the inner sky. Just close your eyes, and if you see some thoughts, just see them as if they are clouds floating in the sky. Be aware of the background, the sky, and be indifferent to thoughts.

We are too much concerned with thoughts and never aware of the gaps. One thought passes, and before another enters there is a gap – in that gap the sky is there. Then, whenever there is no thought, what is there? The emptiness is there. So if the sky is clouded – it is not summertime and the sky is not clear – close your eyes, focus your mind on the background, the inner sky in which thoughts come and go. Don't pay much attention to thoughts; pay attention to the space in which they move.

For example, we are sitting in this room. I can look at this room in two ways. Either I can look at you, so that I am indifferent to the space you are in, the roominess, the room

you are in – I look at you, I focus my mind on you who are here, and not on the room in which you are – or, I can change my focus: I can look into the room, and I become indifferent to you. You are there, but my emphasis, my focus, is on the room. Then the total perspective changes. Just do this in the inner world. Look at the space. Thoughts are moving in it: be indifferent to them, don't pay any attention to them. They are there; note it down that they are there, moving. The traffic is moving in the street. Look at the street and be indifferent to the traffic. Don't look to see who is passing; just know that something is passing and be aware of the space in which it is passing. Then the summer sky happens within. [2]

Shiva said: Beloved, at this moment let mind, knowing, breath, form be included.

This technique is a little difficult, but if you can do it, then it is very wonderful, beautiful. Sitting, don't divide. Sitting in meditation, be inclusive of all – your body, your mind, your breath, your thinking, your knowing, everything. Be inclusive of all. Don't divide, don't create any fragmentation. Ordinarily we are fragmenting; we go on fragmenting. We say, "The body is not me." There are techniques which can use that also, but this technique is totally different, rather it is the opposite.

Include Everything

Don't divide. Don't say, "I am not the body." Don't say, "I am not the breath." Don't say, "I am not the mind." Just say, "I am all" – and be all. Don't create any fragmentation within you. This is a feeling. With closed eyes include everything that exists in you. Don't get yourself centered anywhere – be uncentered. The breath comes and goes, the thought comes and moves. The form of your body will go on changing. You have not observed this.

If you sit with closed eyes, you will feel that sometimes your body is big, sometimes your body is small; sometimes it is very heavy, sometimes just light, as if you can fly. You can feel this increasing and decreasing of the form. Just close your eyes and sit and you will feel that sometimes the body is very big – filling the whole room; sometimes it is so small – just atomic. Why does this form change? As your attention changes, the form of the body changes. If you are inclusive, it will become big; if you exclude – "this is not I,

this is not I" – then it will become very minute, very small, atomic.

Include everything in your being and don't discard anything. Don't say, "This is not I." Say, "I am," and include everything in it. If you can do this just sitting, wonderful, absolutely new happenings will happen to you. You will feel there is no center; in you there is no center. And with the center gone, there is no self, there is no ego; only consciousness remains – consciousness like a sky covering everything. And when it grows, not only your own breath will be included, not only your own form will be included; ultimately the whole universe becomes inclusive to you.

The basic point is to remember inclusiveness. Don't exclude. This is the key for this sutra – inclusiveness, include. Include and grow. Include and expand. Try it with your body, and then try it with the outside world also.

Sitting under a tree, look at the tree, then close your eyes and feel that the tree is within you. Look at the sky, then close your eyes and feel that the sky is within you. Look at the rising sun, then close your eyes and feel that the sun is rising within you. Feel more inclusive.

A tremendous experience will happen to you. When you feel that the tree is within you, immediately you will feel more young, more fresh. And this is not imagination, because the tree and you both belong to the earth. You are both rooted in the same earth and ultimately rooted in the same existence. So when you feel that the tree is within you, the tree *is* within you – this is not imagination – and immediately you will feel the effect. The tree's aliveness, the greenery, the freshness, the breeze passing through it, will be felt within you in your heart. Include more and more existence and don't exclude.

So remember this: make it a style of life to include – not only meditation, but a style of life, a way of living. Try to include more and more. The more you include, the more you expand, the more your boundaries recede to the very corners of existence. One day only you are; the whole existence is included. This is the ultimate of all religious experience. [3]

You cannot find a better situation in which to meditate than while flying at a high altitude. The higher the altitude, the easier is the meditation. Hence, for centuries, meditators have been moving to the Himalayas to find a high altitude.

A Meditation for the Jet-Set

When gravitation is less and the earth is very far away, many pulls of the earth are far away. You are far away from the corrupted society that man has built. You are surrounded by clouds and the stars and the moon and the sun and the vast space. So do one thing: start feeling one with that vastness, and do it in three steps. The first step is: for a few minutes just think that you are becoming bigger...you are filling the whole plane. Then the second step: start feeling that you are becoming even bigger, bigger than the plane, in fact the plane is now inside you. And the third step: feel that you have expanded into the whole sky. Now these clouds that are moving, and the moon and the stars – they are moving in you; you are huge, unlimited.

This feeling will become your meditation, and you will feel completely relaxed and non-tense. [4]

Patanjali says: On attaining the utmost purity of the nirvichara stage of samadhi, there is a dawning of the spiritual light.

Your innermost being is of the nature of light. Consciousness is light, consciousness is the *only* light. You are existing very unconsciously: doing things, not knowing why; desiring things, not knowing why; asking things, not knowing why; drifting in an unconscious sleep.

Feel the Absence of Things

You are all sleepwalkers. Somnambulism is the only spiritual disease – walking and living in sleep. Become more conscious.

Start being conscious with objects. Look at things with more alertness. You pass by a tree; look at the tree with more alertness. Stop for a while, look at the tree; rub your eyes, look at the tree with more alertness. Collect your awareness, look at the tree, and watch the difference. Suddenly when you are alert, the tree is different: it is more green, it is more alive, it is more beautiful. The tree is the same, only you have changed.

Look at a flower as if your whole existence depends on this look. Bring all your awareness to the flower and suddenly the flower is transfigured – it is more radiant, it is more luminous. It has something of the glory of the eternal, as if the eternal has come into the temporal in the shape of a flower.

Look at the face of your husband, your wife, your friend, your beloved, with alertness; meditate on it, and suddenly you see not only the body, but that which is beyond the body, which is coming out of the body. There is an aura of the spiritual around the body. The face of the beloved is no more the face of your beloved; the face of the beloved has become the face of the divine. Look at your child. With full alertness, awareness,

watch him playing and suddenly the object is transfigured.

For example, a bird sings in the tree: be alert, as if in that moment you exist and the song of the bird – the whole doesn't exist, doesn't matter. Focus your being towards the song of the bird and you will see the difference. The traffic noise exists no more, or exists at the very periphery of existence, far away, distant. The small bird and its song fill your being completely – only you and the bird exist. And then when the song has stopped, listen to the absence of the song. Then the object becomes subtle.

Remember always: when a song stops it leaves a certain quality to the atmosphere – the absence. It is no more the same. The atmosphere has changed completely because the song existed and then the song disappeared. Now the absence of the song – watch it, the whole existence is filled by the absence of the song. It is more beautiful than any song because it is the song of silence. A song uses sound, and when the sound disappears the absence uses the silence. After a bird has sung, the silence is deeper. If you can watch it, if you can be alert, you are now meditating on a very subtle object, a *very* subtle object.

A person moves, a beautiful person moves – watch the person. And when he has left, watch the absence; he has left something. His energy has changed the room; it is no more the same room.

If you have a good nose – very few people have; humanity has almost lost the nose completely. Animals are better; their smell is far more sensitive, more capable than man's. Something has happened to man's nose, something has gone wrong; very few people have a capable nose, but if you have – then be near a flower, let the smell fill you. Then, by and by, move away from the flower, very slowly, but continue being attentive to the smell, the fragrance. As you move away, the fragrance will become more and more subtle, and you will need more awareness to feel it. Become the nose. Forget about the whole body, bring all your energy to the nose, as if only the nose exists. If you lose track of the smell by and by, go a few steps further ahead. Again catch hold of the smell, then move back, move backward. By and by, you will be able to smell a flower from a very, very great distance – nobody else will be able to smell that flower from there. Then go on moving. In a very simple way you are making the object subtle. Then a moment will come when you will not be able to smell the smell: now smell the absence. Now smell the absence where the fragrance was just a moment before, and it is no longer there. That is the other part of its being, the absent part, the dark part. If you can smell the absence of the smell, if you can feel it, that it makes a difference – it *makes* a difference – then the object has become very subtle.

You can do it with incense. Burn incense, meditate on it, feel it, smell it, be filled with it, and then move backwards, away from it. And go on, go on meditating on it and let it become more and more subtle. A moment comes when you can feel the absence of a certain thing. Then you have come to a very deep awareness.

But when the object completely disappears, and the presence of the object disappears, and the absence of the object disappears, thought disappears and the idea of no-mind disappears, only then have you attained to the utmost. Now this is the moment when suddenly grace descends on you. This is the moment when flowers shower. This is the moment when you are connected with the source of life and being. This is the moment when you are no more a beggar; you have become the emperor. This is the moment when you are crowned. Before it you were on a cross; this is the moment the cross disappears and you are crowned. [5]

Tilopa said: Like a hollow bamboo rest at ease with your body.

This is one of Tilopa's special methods. Every master has his own special method through which he has attained, and through which he would like to help others. This is Tilopa's specialty: "Like a hollow bamboo rest at ease with your body."

A bamboo – inside completely hollow. When you rest, you just feel that you are like a bamboo – inside completely hollow and empty. And in fact this is the case: your body is just like a bamboo, and inside it is hollow. Your skin, your bones, your blood, all are part of the bamboo, and inside there is space, hollowness.

Hollow Bamboo

When you are sitting with a completely silent mouth, inactive, tongue touching the roof and silent, not quivering with thoughts, mind watching passively, not waiting for anything in particular, feel like a hollow bamboo – and suddenly infinite energy starts pouring within you, you are filled with the unknown, with the mysterious, with the divine. A hollow bamboo becomes a flute and the divine starts playing it. Once you are empty then there is no barrier for the divine to enter in you.

Try this; this is one of the most beautiful meditations, the meditation of becoming a hollow bamboo. You need not do anything else. You simply become this – and all else happens. Suddenly you feel something is descending in your hollowness. You are like a womb and a new life is entering in you, a seed is falling. And a moment comes when the bamboo completely disappears. [6]

Entering into Death

Life is a pilgrimage towards death. From the very beginning, death is coming. From the moment of birth, death has started coming towards you; you have started moving towards death.

And the greatest calamity that has happened to the human mind is that it is against death. Being against death means you will miss the greatest mystery. And being against death also means that you will miss life itself – because they are deeply involved in each other; they are not two. Life is growing, death is the flowering of it. The journey and the goal are not separate – the journey ends in the goal. [1]

Shiva said: Focus on fire rising through your form, from the toes up, until the body burns to ashes but not you.

Buddha liked this technique very much; he initiated his disciples into this technique.
Whenever someone was initiated by Buddha, the first thing was this: he would tell him just to go to the burning place and observe a body being burned, a dead body being burned. For three months he was not to do anything, but just sit there and watch.

Entering into Death

Buddha said, "Don't think about it. Just look at it." And it is difficult not to come upon the thought that sooner or later your body is going to be burned. Three months is a long time, and continuously, day and night, whenever there was a body to be burned, the seeker was to meditate. Sooner or later he would start seeing his own body on the burning pyre. He would start seeing himself being burned.
If you are very much afraid of death you cannot do this technique, because the very fear will protect you. You cannot enter into it. Or, you can just imagine on the surface, but your deep being will not be in it. Then nothing will happen to you.
Remember, whether you are afraid or not, death is the only certainty. In life, nothing is certain except death. Everything is uncertain; only death is a certainty. All else is accidental – it can happen, it may not happen – only death is not accidental. And look at the human mind. We always talk about death as if it is an accident. Whenever someone dies we say his death was untimely. Whenever someone dies we start talking as if it has

been an accident. Only death is not an accident – only death. Everything else is accidental. Death is absolutely certain. You have to die.

And when I say you have to die, it seems in the future, very far away. It is not so – you have already died. The moment you were born, you died. With birth, death has become a fixed phenomenon. One part of it has already happened – the birth; now only the second, later part has to happen. So you are already dead, half-dead, because once one is born, one has come into the realm of death, entered into it. Now nothing can change it, now there is no way to change it. You have entered into it. You are half-dead with birth.

Secondly: death is not going to happen in the end; it is already happening. It is a process. Just as life is a process, death is a process. We create the dualism – but life and death are just like your two feet, your two legs. Life and death are both one process. You are dying every moment.

Let me put it this way: whenever you inhale, it is life, and whenever you exhale, it is death.

The first thing a child does is to inhale. A child cannot exhale. The first thing is inhalation. He cannot exhale, because there is no air within his chest; he has to inhale. The first act is inhalation. And the old man, while dying, will do the last act, which will be exhalation. Dying, you cannot inhale – or can you? When you are dying, you cannot inhale. The last act cannot be inhalation; the last act will be exhalation. The first act is inhalation and the last is exhalation. Inhalation is birth and exhalation is death. But every moment you are doing both – inhaling, exhaling. Inhalation is life, exhalation is death.

You may not have observed, but try to observe it. Whenever you exhale, you are more at peace. Exhale deeply and you will feel a certain peace within. Whenever you inhale, you become intense, you become tense. The very intensity of inhalation creates a tension. And the normal, ordinary emphasis is always on inhalation. If I tell you to take deep breaths, you will always start with inhalation.

Really, we are afraid of exhaling. That's why breathing has become shallow. You never exhale, you go on inhaling. Only the body goes on exhaling, because the body cannot exist with inhalation alone. It needs both: life and death.

Step 1:

Try one experiment. The whole day, whenever you remember, exhale deeply and don't inhale. Allow the body to inhale; you simply exhale deeply. You will feel a deep peace, because death is peace, death is silence. And if you can pay attention, more attention, to exhalation, you will feel egoless. With inhalation you will feel more egoistic; with exhalation you will feel more egoless. Pay more attention to exhalation. The whole day, whenever you remember, exhale deeply and don't inhale. Allow the body to inhale; you don't do anything.

This emphasis on exhalation will help you very much to do this experiment, because you will be ready to die. A readiness is needed, otherwise the technique will not be of much help. And you can be ready only if you have tasted death in a certain way. Exhale deeply and you will have a taste of it. It is beautiful.

Death is just beautiful, because nothing is like death – so silent, so relaxing, so calm, so unperturbed. But we are afraid of death. And why are we afraid of death? Why is there so much fear of death? We are afraid of death not because of death – because we don't know it. How can you be afraid of something you have never encountered? How can you be afraid of something that you don't know? At least you must know it to be afraid of it. So really you are not afraid of death; the fear

is something else. You have never really lived – that creates the fear of death.

The fear comes because you are not living, so you are afraid – "I have not lived yet, and if death happens, then what? Unfulfilled, unlived, I will die." The fear of death comes only to those who are not really alive. If you are alive, you will welcome death. Then there is no fear. You have known life; now you would like to know death also. But we are so afraid of life itself that we have not known it, we have not entered deep into it. That creates the fear of death.

If you want to enter this technique you must be aware of this deep fear. And this deep fear must be thrown away, purged, only then can you enter the technique. This will help: pay more attention to exhalation. The whole day you will feel relaxed, and an inner silence will be created.

Step 2:

You can deepen this feeling more if you do another experiment. Just exhale deeply for fifteen minutes a day. Sit in a chair or on the ground, exhale deeply, and while exhaling close the eyes. When the air goes out, you go in. And then allow the body to inhale, and when the air goes in, open the eyes and you go out. It is just the opposite: when the air goes out, you go in; when the air goes in, you go out.

When you exhale, space is created within, because breath is life. When you exhale deeply, you are vacant, life has gone out. In a way you are dead, for a moment you are dead. In that silence of death, enter within. Air is moving out: you close your eyes and move within. The space is there and you can move easily.

Before doing the following technique, do this experiment for fifteen minutes so that you are ready – not only ready, but welcoming, receptive. The fear of death is not there, because now death appears like relaxation, death appears like a deep rest.

Step 3:

Just lie down. First conceive of yourself as death; the body is just like a corpse. Lie down, and then bring your attention to the toes. With closed eyes move inward. Bring your attention to the toes and feel that the fire is rising from there upward, everything is being burned. As the fire rises, your body is disappearing. Start from the toes and move upwards.

Why start from the toes? It will be easier, because the toes are very far away from your I, from your ego. Your ego exists in the head. You cannot start from the head, it will be very difficult, so start from the faraway point – the toes are the most faraway point from the ego. Start the fire from there. Feel that the toes are burned, only ashes remain, and then move slowly, burning everything that the fire comes across. Every part, the legs, the thighs, will disappear.

Just go on seeing that they have become ashes. The fire is rising upward, and the parts it has passed are no longer there; they have become ashes. Go on upward, and lastly the head disappears. You will remain just a watcher on the hill. The body will be there – dead, burned, ashes – and you will be the watcher, you will be the witness. This witness has no ego.

This technique is very good to reach the egoless state. Why? – because so many things are implied in it. It appears simple; it is not so simple. The inner mechanism is very complex. First thing: your memories are part of the body. Memory is matter; that's why it can be recorded – it is recorded in the brain cells. They are material, part of the body. Your brain cells can be operated on, and if certain brain cells are removed, certain memories will disappear from you.

Remember, this is the point to un-

derstand: if the memory is still there, then the body remains and you have been playing tricks. If you go really deep into feeling that the body is dead, burning, and the fire has completely destroyed it, you will not have any memory in that moment. In that moment of watching, there will be no mind. Everything will have stopped – no movement of thought, just watching, just seeing what has happened.

And once you know this, you can remain in this state continuously. Once you have known that you can separate yourself from the body – this technique is just a method to separate yourself from the body, just to create a gap between you and the body, just for a few moments to be out of the body. If you can do this, then you can remain in the body and you will not be in the body. You can go on living as you were living before, but you will not be the same again.

This technique will take at least three months. Go on doing it. It is not going to happen in one day, but if you go on doing it for one hour every day, within three months, one day suddenly your imagination will have helped and the gap will be created, and you will actually see the body gone to ashes. Then you can watch.

In that watching you will realize a deep phenomenon – that the ego is a false entity. It was there because you were identified with the body; with the thoughts, with the mind. You are neither – neither the mind nor the body. You are different from all that surrounds you; you are different from your periphery. [2]

Celebrating Death

I have heard about three monks. No name is mentioned, because they never told their names to anybody, they never answered anything. So in China they are only known simply as 'the three laughing monks'.

They did only one thing: they would enter a village, stand in the marketplace, and start laughing. Suddenly people would become aware, and they would laugh with their whole being. Then others would also get the infection, and then a crowd would gather, and just looking at them the whole crowd would start laughing. What is happening? Then the whole town would get involved, and they would move to another town. They were loved very much. That was their only sermon, the only message – that laugh. And they would not teach, they would simply create the situation.

Then it happened that they became famous all over the country – 'the three laughing monks'. The whole of China loved them, respected them. Nobody had preached that way – that life must be just a laughter and nothing else. And they were not laughing at anybody in particular, but simply laughing, as if they had understood the cosmic joke. They spread so much joy all over China without using a single word. People would ask their names, but they would simply laugh, so that became their name – 'the three laughing monks'.

Then they became old, and in one village one of the three monks died. The whole village was very expectant, very filled with expectations, because now at least when one of them has died, they must weep. This would be something worth seeing, because no one could even conceive of these people weeping.

The whole village gathered. The two monks were standing by the side of the corpse of the third and laughing, such a belly laugh. So the villagers asked, "At least explain this!"

So for the first time they spoke, and they said, "We are laughing because this man has won. We were always wondering who would die first, and this man has defeated us. We are laughing at our defeat, at his victory. And then, he lived with us for many years, and we laughed together and we enjoyed each other's togetherness, presence. There can be no other way of giving him the last send-off. We can only laugh."

The whole village was sad, but when the dead monk's body was put on the funeral pyre, then the village realized that not only these two were joking – the third who was dead was also laughing. Because the third man who was dead had told his companions, "Don't change my dress!" It was conventional that when a man died, they changed the dress and gave a bath to the body, so he had said, "Don't give me a bath, because I have never been unclean. So much laughter has been in my life that no impurity can accumulate near me, can even come to me. I have not gathered any dust; laughter is always young and fresh. So don't give me a bath and don't change my clothes."

So, just to pay him respect, they had not changed his clothes. And when the body was put on the fire, suddenly they became aware that he had hidden many things under his clothes and those things started ... Chinese fireworks!! So the whole village laughed, and those two said, "You rascal! You have died, but again you have defeated us. Your laughter is the last."

There is a cosmic laughter, when the whole joke of this cosmos is understood. That is the highest, only a buddha can laugh like that. These three monks must have been three buddhas. [3]

Watching with the Third Eye

It is one of the contributions of the East to the world: the understanding that between these two eyes, there is a third eye inside which normally remains dormant.

One has to work hard, bring his whole sexual energy upward, against gravitation, and when the energy reaches the third eye, it opens. Many methods have been tried to do that, because when it opens there is suddenly a flash of light, and things which have never been clear to you suddenly become clear.

When I emphasize watching, witnessing...that is the finest method to bring the third eye into action, because that watching is inside. These two eyes cannot be used, they can only look outward. They have to be closed. And when you try to watch inside, that certainly means there is something like an eye which sees. Who sees your thoughts? Not these eyes. Who sees that anger is arising in you? That place of seeing is called symbolically 'the third eye'. [1]

This technique consists of four stages of 15 minutes each. The first two stages prepare the meditator for the spontaneous Latihan of the third stage. Bhagwan has said that if the breathing is done correctly in the first stage the carbon dioxide formed in the bloodstream will make you feel as high as Gourishankar (Mt. Everest).

Gourishankar Meditation

First stage: 15 minutes

Sit with closed eyes. Inhale deeply through the nose, filling the lungs. Hold the breath for as long as possible, then exhale gently through the mouth and keep the lungs empty for as long as possible. Continue this breathing cycle throughout the first stage.

Second stage: 15 minutes

Return to normal breathing and with a gentle gaze look at a candle flame or a flashing blue light. Keep your body still.

Third stage: 15 minutes

With closed eyes, stand up and let your body be loose and receptive. The subtle energies will be felt to move the body outside your normal control. Allow this Latihan to happen. Don't you *do the moving: let moving happen, gently and gracefully.*

Fourth stage: 15 minutes

Lie down with closed eyes, silent and still.

The first three stages should be accompanied by a steady rhythmic beat, preferably combined with a soothing background music. The beat should be seven times the normal heartbeat and, if possible, the flashing light should be a synchronized strobe. [2]

Shiva said: Attention between eyebrows, let mind be before thought. Let form fill with breath essence to the top of the head and there shower as light.

This was the technique given to Pythagoras. Pythagoras went with this technique to Greece. And, really, he became the fountainhead, the source, of all mysticism in the West. He is the father of all mysticism in the West.

This technique is one of the very deep methods. Try to understand

Finding the Witness

this: "Attention between the eyebrows..." Modern physiology, scientific research, says that between the two eyebrows is the gland which is the most mysterious part in the body. This gland, called the pineal gland, is the third eye of the Tibetans – *Shivanetra:* the eye of Shiva, of tantra. Between the two eyes there is a third eye existing, but ordinarily it is non-functioning. You have to do something about it to open it. It is not blind. It is simply closed. This technique is to open the third eye.

"Attention between the eyebrows ..." Close your eyes, then focus both of your eyes just in the middle of the two eyebrows. Focus just in the middle, with closed eyes, as if you are looking with your two eyes. Give total attention to it.

This is one of the simplest methods of being attentive. You cannot be attentive to any other part of the body so easily. This gland absorbs attention like anything. If you give attention to it, both your eyes become hypnotized with the third eye. They become fixed; they cannot move. If you are trying to be attentive to any other part of the body, it is difficult. This third eye

catches attention, forces attention. It is magnetic for attention. So all the methods all over the world have used it. It is the simplest to train attention because not only are you trying to be attentive: the gland itself helps you; it is magnetic. Your attention is brought to it forcibly. It is absorbed.

It is said in the old tantra scriptures that attention is food for the third eye. It is hungry; it has been hungry for lives and lives. If you pay attention to it, it becomes alive. It becomes alive! The food is given to it. And once you know that attention is food, once you feel that your attention is magnetically drawn, attracted, pulled by the gland itself, attention is not a difficult thing then. One has only to know the right point. So just close your eyes, let your two eyes move just in the middle, and feel the point. When you are near the point, suddenly your eyes will become fixed. When it will be difficult to move them, then know you have caught the right point.

"Attention between the eyebrows, let mind be before thought..." If this attention is there, for the first time you will come to experience a strange phenomenon. For the first time you will feel thoughts running before you; you will become the witness. It is just like a film screen: thoughts are running and you are a witness. Once your attention is focused at the third eye center, you become immediately the witness of thoughts.

Ordinarily you are not the witness: you are identified with thoughts. If anger is there, you become anger. If a thought moves, you are not the witness – you become one with the thought, identified, and you move with it. You become the thought; you take the form of the thought. When sex is there you become sex; when anger is there you become anger; when greed is there you become greed. Any thought moving becomes identified with you. You do not have any gap between you and the thought.

But focused at the third eye, suddenly you become a witness. Through the third eye, you become the witness. Through the third eye, you can see thoughts running like clouds in the sky or people moving on the street.

Try to be a witness. Whatsoever is happening, try to be a witness. You are ill, the body is aching and painful, you have misery and suffering, whatsoever: be a witness to it. Whatsoever is happening, do not identify yourself with it. Be a witness – an observer. Then if witnessing becomes possible, you will be focused in the third eye.

Secondly, vice versa is also the case. If you are focused in the third eye, you will become a witness. These two things are part of one. So the first thing: by being centered in the third eye there will be the arising of the witnessing self. Now you can encounter your thoughts. This will be the first thing. And the second thing will be that now you can feel the subtle, delicate vibration of breathing. Now you can feel the form of breathing, the very essence of breathing.

First try to understand what is meant by 'the form', by 'the essence of breathing'. While you are breathing, you are not only breathing air. Science says you are breathing only air – just oxygen, hydrogen, and other gases in their combined form of air. They say you are breathing "air!" But tantra says that air is just the vehicle, not the real thing. You are breathing *prana* – vitality. Air is just the medium; prana is the content. You are breathing prana, not only air.

By being focused in the third eye, suddenly you can observe the very essence of breath – not breath, but the very essence of breath, prana. And if you can observe the essence of breath, prana, you are on the point from which the jump, the breakthrough happens. [3]

Shiva said: Touching eyeballs as a feather, lightness between them opens into heart and there permeates the cosmos.

Use both your palms, put them on your closed eyes, and allow the palms to touch the eyeballs – but just like a feather, with no pressure. If you press you miss the point, you miss the whole technique. Don't press; just touch like a feather. You will have to adjust, because in the beginning you will be pressing. Put less and less pressure until

Touching as a Feather

you are just touching with no pressure at all – just your palms touch the eyeballs. Just a touch, just a meeting with no pressure, because if the pressure is there, then the technique will not function. So – like a feather.

Why? – because a needle can do something which a sword cannot do. If you press, the quality has changed – you are aggressive. And the energy that is flowing through the eyes is very subtle: a small pressure and it starts fighting and a resistance is created. If you press, then the energy that is flowing through the eyes will start a resistance, a fight; a struggle will ensue. So don't press; even a slight pressure is enough for the eye energy to judge.

It is very subtle, it is very delicate. Don't press – like a feather, just your palm is touching, as if not touching. Touching as if not touching, no pressure; just a touch, a slight feeling that the palm is touching the eyeball, that's all.

What will happen? When you simply touch without any pressure, the energy starts moving within. If you press, it starts fighting with the hand, with the palm, and

moves out. Just a touch and the energy starts moving within. The door is closed; simply the door is closed and the energy falls back. The moment energy falls back, you will feel a lightness coming all over your face, your head. This energy moving back makes you light.

And just between these two eyes is the third eye, the wisdom-eye, the *prajna-chakshu*. Just between the two eyes is the third eye. The energy falling back from the eyes hits the third eye. That's why one feels light, levitating, as if there is no gravitation. And from the third eye the energy falls on the heart. It is a physical process: just drip, drip, it drops, and you will feel a very light feeling entering in your heart. The heartbeats will slow down, the breathing will slow down. Your whole body will feel relaxed.

Even if you are not entering deep meditation, this will help you physically. Any time during the day, relax on a chair – or if you don't have a chair, when just sitting in a train – close your eyes, feel a relaxed being in the whole of your body, and then put both your palms on your eyes. But don't press – that's the very significant thing. Just touch like a feather.

When you touch and don't press, your thoughts will stop immediately. In a relaxed mind thoughts cannot move; they get frozen. They need frenzy and fever, they need tension to move. They live through tension. When the eyes are silent, relaxed, and the energy is moving backwards, thoughts will stop. You will feel a certain quality of euphoria, and that will deepen daily.

So do it many times in the day. Even for a single moment, touching will be good. Whenever your eyes feel exhausted, dry of energy, exploited – after reading, seeing a film, or watching TV – whenever you feel it, just close the eyes and touch. Immediately there will be the effect. But if you want to make it a meditation, then do it for at least forty minutes. And the whole thing is not to press. It is easy for a single moment to have a feather-like touch; it is difficult for forty minutes. Many times you will forget and you will start pressing.

Don't press. For forty minutes, just remain aware that your hands have no weight; they are just touching. Go on being aware that you are not pressing, only touching. This will become a deep awareness, just like breathing. As Buddha says to breathe with full awareness, the same will happen with touching, because you have to be constantly mindful that you are not pressing. Your hand should just be a feather, a weightless thing, simply touching. Your mind will be totally there, alert, near the eyes, and the energy will be flowing constantly. In the beginning it will be just dropping in drops. Within months you will feel it has become a river-like thing, and within a year you will feel it has become a flood. And when it happens – "touching eyeballs as a feather, lightness between them" – when you touch you will feel lightness. You can feel it right now. Immediately, the moment you touch, a lightness comes. And that "lightness between them opens into the heart"; that lightness penetrates, opens into the heart. In the heart, only lightness can enter; nothing heavy can enter. Only very light things can happen to the heart.

This lightness between the two eyes will start dropping into the heart, and the heart will open to receive it – "and there permeates the cosmos." As the falling energy becomes a stream and then a river and then a flood, you will be washed completely, washed away. You will not feel that you are. You will feel simply the cosmos is. Breathing in, breathing out, you will feel you have become the cosmos. The cosmos comes in and the cosmos goes out. The entity that you have always been, the ego, will not be there.[4]

Looking at the Tip of the Nose

Lu-tsu said: One should look at the tip of one's nose.

Why? – because this helps, it brings you in line with the third eye. When both your eyes are fixed on the tip of the nose it does many things. The basic is that your third eye is exactly in line with the tip of the nose – just a few inches above, but in the same line. And once you are in the line of the third eye, the attraction of the third eye, the pull, the magnetism, of the third eye is so great that if you have fallen in line with it, you will be pulled even against yourself. You just have to be exactly in line with it so that the attraction, the gravitation, of the third eye starts functioning. Once you are exactly in line with it there will be no need to make any effort.

Suddenly you will find the gestalt has changed, because the two eyes create the duality of the world and thought, and the single eye between the two eyes creates the gaps. This is a simple method of changing the gestalt.

The mind can distort it – the mind can say, "Okay, now look at the tip of the nose. Think of the tip of the nose, concentrate on it." If you concentrate too much on the tip of the nose you will miss the point, because you have to be there at the tip of the nose but very relaxed so that the third eye can pull you. If you are too concentrated on the tip of the nose, rooted, focused, fixed there, your third eye will not be able to pull you in, because your third eye has never functioned before. Its pull cannot be very great in the beginning. Slowly slowly it grows more and more. Once it starts functioning and the dust that

has gathered around it disappears with use, and the mechanism is humming well, then even if you are fixed on the tip of the nose you will be pulled in. But not in the beginning. You have to be very very light, not a burden, without any stress and strain. You have to be simply there, present, in a kind of let-go ....

If one is not guided by the nose, either one opens wide the eyes and looks into the distance, so that the nose is not seen, or the lids shut too much, so that the eyes close, and again the nose is not seen.

Another function of looking very lightly at the tip of the nose is this: that it doesn't allow you to open your eyes wide. If you open your eyes wide the whole world becomes available, and there are a thousand and one distractions. A beautiful woman passes by and you start following – at least in the mind. Or somebody is fighting; you are not concerned, but you start thinking. "What is going to happen?" Or somebody is crying and you become curious. A thousand and one things are continuously moving around you. If the eyes are wide open, you become masculine energy, yang.

If the eyes are completely closed you fall into a kind of reverie, you start dreaming; you become feminine energy, yin. To avoid both just look at the tip of the nose – a simple device, but the result is almost magical.

And this is not only so with the Taoists. Buddhists know it, Hindus know it. Down the ages all the meditators have somehow stumbled upon the fact that if your eyes are just half open, in a very miraculous way you escape two pitfalls. One is being distracted by the outside world, the other is being distracted by the inside dream world. You remain exactly on the boundary of the inner and the outer. And that's the point: to be on the boundary of the inner and the outer means you are neither male nor female in that moment. Your vision is free of duality; your vision has transcended the division in you. Only when you are beyond the division in you do you fall into the line of the magnetic field of the third eye.

The main thing is to lower the eyelids in the right way, and then to allow the light to stream in of itself.

That is very important to remember: you are not to pull the light in, you are not to force the light in. If the window is open, the light comes in of its own accord. If the door is open, the light floods in. You need not bring it in, you need not push it in, you need not drag it in. And how can you drag light in? How can you push light in? All that is needed is that you should be open and vulnerable to it.

One looks with both eyes at the tip of the nose.

Remember, you have to look with both eyes at the tip of the nose so that at the tip of the nose, your two eyes lose their duality. So, on the tip of the nose the light that is streaming out from your eyes becomes one; it falls on a single point. Where your two eyes meet, that is the place where the window opens. And then all is well. Then let it be, then simply enjoy, then simply celebrate, delight, rejoice. Then nothing has to be done.

One looks with both eyes at the tip of the nose, sits upright....

It is helpful to sit upright. When your spine is straight, the energy from your sex center also becomes available to the third eye. Just simple devices, nothing complex about them ... it is just that when your two eyes meet at the tip of the nose, you are available to the third eye. Make your sex energy also available to the third eye. Then the effect will be double, the effect will be forceful, because your sex center has all the energy that you have. When the spine is erect, straight, the sex center is also available to the third eye. It is better to attack the third eye from

both dimensions, to try to penetrate the third eye from both directions.

One ... sits upright and in a comfortable position.

The master is making things very clear. Upright, certainly, but don't make it uncomfortable; otherwise again you will be distracted by your discomfort. That is the meaning of a yoga posture. The Sanskrit word *asana* means a comfortable posture. Comfort is the basic quality of it. If it is not comfortable then your mind will be distracted by the discomfort. It has to be comfortable.

It does not necessarily mean the middle of the head.

And by centering it is not meant that you have to be centered in the middle of the head.

The center is omnipresent; everything is contained in it; it is connected with the release of the whole process of creation.

And when you have reached the third eye point and you are centered there and the light is flooding in, you have reached the point from which the whole creation has arisen. You have reached the formless, the unmanifest. Call it God if you will. This is the point, this is the space, from which all has arisen. This is the very seed of the whole existence. It is omnipotent, it is omnipresent, it is eternal.

Fixating contemplation is indispensable.

What is contemplation? A moment of no-thought. A state of no-thought, an interval. And it is always happening, but you are not alert about it; otherwise there is no problem in it. One thought comes, then another comes, and between these two thoughts there is always a small gap. And that gap is the door to the divine, that gap is contemplation. If you look into that gap deeply, it starts becoming bigger and bigger.

The mind is like a road full of traffic; one car passes by, then another car passes by, and you become so concerned with the cars that you don't see the gap that is always there between two cars. Otherwise they would collide. They don't collide; something is there between them that keeps them separate. Your thoughts don't collide, they don't run over each other, into each other. They don't even overlap in any way. Each thought has its own boundary, each thought is definable, but the procession of thoughts is so fast, so speedy, that you cannot see the gap unless you are really waiting for it, searching for it.

Contemplation means changing the gestalt. Ordinarily we look at thoughts: one thought, another thought, another thought. When you change the gestalt you look at one interval, another interval, another interval. Your emphasis is no longer on the thoughts but on the interval.

One must not stay sitting rigidly if worldly thoughts come up, but one must examine where the thought is, where it began, and where it fades out.

This is not going to happen in the first try. You will be looking at the tip of the nose and thoughts will come. They have been coming for so many lives, they cannot leave you alone so easily. They have become part of you, they have become almost built-in. You are living almost a programmed life.

This happens: when people sit silently in meditation more thoughts come than ordinarily, than usually come – unusual explosions. Millions of thoughts rush in, because they have some investment in you – and you are trying to get out of their power? They will give you a hard time. So thoughts are bound to come. What are you going to do with thoughts? You cannot just go on sitting there, you will have to do something. Fighting is not going to help because if you start fighting you will forget to look at the tip of the nose, the awareness of the third eye, the circulation of the light; you will forget all and you will be lost

in the jungle of thoughts. If you start chasing thoughts you are lost, if you follow them you are lost, if you fight them you are lost. Then what is to be done?

And this is the secret. Buddha has also used the same secret. In fact, the secrets are almost the same because man is the same – the lock is the same, so the key has to be the same. This is the secret: Buddha calls it *sammasati*, right remembrance. Just remember: this thought has come, see where it is, with no antagonism, with no justification, with no condemnation. Just be objective as a scientist is objective. See where it is, from where it is coming, where it is going. See the coming of it, see the staying of it, see the going of it. And thoughts are very mobile; they don't stay long. You simply have to watch the arising of the thought, the staying of the thought, and the going of the thought. Don't try to fight, don't try to follow, just be a silent observer. And you will be surprised: the more settled observation becomes, the less thoughts will come. When observation is perfect, thoughts disappear. There is only a gap left, an interval left.

But remember one more point: the mind can again play a trick.

Nothing is gained by pushing reflection further.

That's what Freudian psychoanalysis is: the free association of thoughts. One thought comes, and then you wait for another thought, and then another, and the whole chain.... That's what all kinds of psychoanalysis do – you start moving backwards into the past. One thought is connected with another, and so on and so forth, *ad infinitum*. There is no end to it. If you go into it you will be moving into an eternal journey that will be a sheer wastage. Mind can do that. So beware of it.

You cannot go with consciousness beyond consciousness, so don't try the futile, the unnecessary; otherwise one thing will lead you to another and so on and so forth, and you will completely forget what you were trying to do there. The tip of the nose will disappear, the third eye will be forgotten, the circulation of the light will be miles away from you.

So these two things have to be remembered, these are two wings. One: when there is an interval, no thought is coming, contemplate. When a thought comes then just look at these three things: where the thought is, from where it has come, where it is going. For a moment stop looking into the gap, look at the thought, watch the thought, say good-bye to it. When it leaves, again immediately move back to contemplation.

When the flight of the thoughts keeps extending further, one should stop and begin contemplating. Let one contemplate and then start fixating again.

So, whenever the thought comes, fixate. Whenever the thought goes, contemplate.

That is the double method of making fast the enlightenment. It means the circulation of the light. The circulation is fixation. The light is contemplation.

Whenever you contemplate you will see light flooding in, and whenever you fixate you will create the circulation, you will make the circulation possible. Both are needed.

The light is contemplation. Fixation without contemplation is circulation without light.

That's what has happened; that calamity has happened to hatha yoga. They fixate, they concentrate, but they have forgotten the light. They have completely forgotten about the guest. They only go on preparing the house, they have become so engrossed in preparing the house that they have forgotten the purpose for which they are preparing the house, for whom. The hatha yogi continuously prepares his body, purifies his body, does yoga postures, breath-

ing exercises, and goes on doing it *ad nauseam*. He has completely forgotten what he is doing it for. And the light is standing there but he won't allow it because the light can come in only when he is completely in a let-go.

Fixation without contemplation is circulation without light.

This is the calamity that happens to the so-called yogis. The other kind of calamity happens to psychoanalysts, philosophers.

Contemplation without fixation is light without circulation.

They think about the light, but they have not made the preparation for it to flood in; they only *think* of light. They think of the guest, they imagine a thousand and one things about the guest, but their house is not ready. Both miss.

Take note of that!

Don't fall into either of these two fallacies. If you can remain alert, it is a very simple process and immensely transforming. In a single moment, a man who understands rightly can enter into a separate kind of reality. [5]

Just Sitting

You are simply sitting there, doing nothing ... and all is silence and all is peace and all is bliss. You have entered God, you have entered truth. [1]

Zazen

The Zen people say just sit, don't do anything. The *most* difficult thing in the world is just to sit doing nothing. But once you have got the knack of it, if you go on sitting for a few months doing nothing for a few hours every day, slowly, slowly many things will happen. You will feel sleepy, you will dream. Many thoughts will crowd your mind, many things. The mind will say, "Why are you wasting your time? You could have earned a little money. At least you could have gone to a film, entertained yourself, or you could have relaxed and gossiped. You could have watched the TV or listened to the radio, or at least you could have read the newspaper you have not seen. Why are you wasting your time?"

Mind will give you a thousand and one arguments, but if you just go on listening without being bothered by the mind...it will do all kinds of tricks; it will hallucinate, it will dream, it will become sleepy. It will do all that is possible to drag you out of just sitting. But if you go on, if you persevere, one day the sun rises.

One day it happens, you are not feeling sleepy, the mind has become tired of you, is fed up with you, has dropped the idea that you can be trapped, is simply finished with you! There is no sleep, no hallucination, no dream, no thought. You are simply sitting there, doing nothing ... and all is silence and all is peace and all is bliss. You have entered God, you have entered truth. [2]

You can sit anywhere, but whatsoever you are looking at should not be too exciting. For example things should not be moving too much. They become a distraction.

You can watch the trees – that is not a problem because they are not moving and the scene remains constant. You can watch the sky or just sit in the corner watching the wall.

The second thing is, don't look at anything in particular – just emptiness, because the eyes are there and one has to look at something, but you are not looking at anything in particular. Don't focus or concentrate on anything – just a diffuse image. That relaxes very much.

And the third thing, relax your breathing. Don't do it, let it happen. Let it be natural and that will relax even more.

The fourth thing is, let your body remain as immobile as possible. First find a good posture – you can sit on a pillow or mattress or whatsoever you feel to, but once you settle, remain immobile, because if the body does not move, the mind automatically falls silent. In a moving body, the mind also continues to move, because body-mind are not two things. They are one ... it is one energy.

In the beginning it will seem a little difficult but after a few days you will enjoy it tremendously. You will see, by and by, layer upon layer of the mind starting to drop. A moment comes when you are simply there with no mind. [3]

Instructions

Sit facing a plain wall, approximately at your arm's length away. Eyes should be half-open allowing the gaze to rest softly on the wall. Keep your back straight, and rest one hand inside the other with thumbs touching to form an oval. Stay as still as possible for 30 minutes.

While sitting, just allow a choiceless awareness, not directing the attention anywhere in particular, but remaining as receptive and alert as possible moment-to-moment. [4]

Buddha was to give a special talk one day, and thousands of followers had come from miles around.
When Buddha appeared he was holding a flower. Time passed, but Buddha said nothing. He just looked at the flower. The crowd grew restless, but Mahakashyap, who could restrain himself no longer, laughed.
Buddha beckoned him over, handed him the flower, and said to the crowd: "I have the eye of the true teaching. All that can be given with words I have given to you;

The Laughter of Zen

but with this flower, I give to Mahakashyap the key to this teaching."
This story is one of the most significant ones, because from this was passed the tradition of Zen. Buddha was the source, and Mahakashyap was the first, the original master of Zen. Buddha was the source, Mahakashyap was the first master, and this story is the source from where the whole tradition – one of the most beautiful and alive that exists on earth, the tradition of Zen – started.
Try to understand this story. Buddha came one morning, and as usual a crowd had gathered. Many people were waiting to listen to him. But one thing was unusual – he was carrying a flower in his hand. Never before had he carried anything in his hand. People thought that someone must have presented it.
Buddha came; he sat under the tree. The crowd waited and waited and he would not speak. He wouldn't even look at them. He just went on looking at the flower. Minutes passed, then hours, and the people became very restless.
It is said that Mahakashyap

couldn't contain himself. He laughed loudly. Buddha called him, gave him the flower and said to the gathered crowd, "Whatsoever can be said through words, I have said to you, and that which cannot be said through words, I give to Mahakashyap. The key cannot be communicated verbally. I hand over the key to Mahakashyap."

But for Zen this is the origin. Mahakashyap became the first holder of the key. Then six holders in succession existed in India, up to Bodhidharma. He was the sixth holder of the key, and then he searched and searched all over India, but he couldn't find a man of the capability of Mahakashyap – a man who could understand silence. He had to leave India just in search of a man to whom the key could be given; otherwise the key would be lost.

Buddhism entered China with Bodhidharma in search of a man to whom the key could be given, a man who could understand silence, who could talk heart to heart without being obsessed in the mind, who had no head.

This communication beyond words is possible only from heart to heart. So, for nine years, Bodhidharma searched in China, and then he could find only one man.

A Chinese became the seventh master. And up to now it has been traveling. The key is still there; somebody is still holding it. The river has not dried.

We require even a Buddha to talk, because that's all we understand. This is foolish. You should learn to be silent with a Buddha, because only then can he enter you. Through words he can knock at your door, but can never enter; through silence he can enter you, and unless he enters, nothing will happen to you. His entry will bring a new element to your world; his entry into the heart will give you a new beat and a new pulse, a new release of life, but only his entry.

Mahakashyap laughed at the foolishness of man. They were restless and thinking: When will Buddha stand up and drop this whole silence so that we can go home? He laughed.

Laughter started with Mahakashyap, and has been going on and on in Zen tradition. There is no other tradition which can laugh. In Zen monasteries, they have been laughing and laughing and laughing.

Mahakashyap laughed, and this laughter carried many dimensions in it. One dimension was at the foolishness of the whole situation, at a Buddha silent and nobody understanding him, everybody expecting him to speak. His whole life Buddha had been saying that the truth cannot be spoken, and still everybody expected him to speak.

The second dimension – he laughed at Buddha also, at the whole dramatic situation he had created, sitting there with a flower in his hand, looking at the flower, creating so much uneasiness, restlessness, in everybody. At this dramatic gesture of Buddha, he laughed and he laughed.

The third dimension – he laughed at his own self. Why couldn't he understand up to now? The whole thing was easy and simple. And the day you understand, you will laugh, because there is nothing to be understood. There is no difficulty to be solved. Everything has always been simple and clear. How could you miss it?

With Buddha sitting silent, the birds singing in the trees, the breeze passing through the trees, and everybody restless, Mahakashyap understood.

What did he understand? He understood that there is nothing to be understood, there is nothing to be said, there is nothing to be explained. The whole situation is simple and transparent. Nothing is hidden in it. There is no need to search, because all that is, is here and now, within you.

He laughed at his own self also, at the whole absurd effort of many

lives just to understand this silence – at so much thinking.

Buddha called him, gave him the flower and said: "Hereby, I give you the key."

What is the key? Silence and laughter is the key – silence within, laughter without. And when laughter comes out of silence, it is not of this world, it is divine.

When laughter comes out of silence you are not laughing at anybody's cost. You are simply laughing at the whole cosmic joke. And it really is a joke. That's why I go on telling jokes to you, because jokes carry more than any scriptures. It is a joke because inside you, you have everything, and you are searching everywhere. What else should a joke be?

You are a king, and acting like a beggar in the streets; not only acting, not only deceiving others, but deceiving yourself that you are a beggar. You have the source of all knowledge and are asking questions; you have the knowing self and think that you are ignorant; you have the deathless within you and are afraid and fearful of death and disease. This really is a joke, and if Mahakashyap laughed, he did well.

Mahakashyap has remained silent, and silently the inner river has been flowing. To others the key has been given, and the key is still alive, still opens the door.

These two are the parts. The inner silence – the silence so deep that there is no vibration in your being; you are, but there are no waves; you are just a pool, without waves, not a single wave arises; the whole being silent, still; inside, at the center, silence – and on the periphery, celebration and laughter. And only silence can laugh, because only silence can understand the cosmic joke.

I tell you, the silence that exists with sadness cannot be true. Something has gone wrong. You have missed the path; you are off the track. Only celebration can give proof that the real silence has happened.

What is the difference between a real silence and a false silence? A false silence is always forced. Through effort it is achieved. It is not spontaneous, it has not happened to you. You have made it happen.

You are sitting silently and there is much inner turmoil. You suppress it and then you cannot laugh. You will become sad because laughter will be dangerous – if you laugh you will lose silence, because in laughter you cannot suppress. Laughter is against suppression. If you want to suppress, you should not laugh; if you laugh, everything will come out. The real will come out in laughter, and the unreal will be lost.

This is the key – the inner part of it is silence, and the outer part of the key is celebration, laughter. Be festive and silent. Create more and more possibility around you – don't force the inner to be silent, just create more and more possibility around you so that the inner silence can flower in it.

Meditation doesn't lead you to silence. Meditation only creates the situation in which the silence happens. And this should be the criterion – that whenever silence happens, laughter will come into your life. A vital celebration will happen all around.

When silence is too much, it becomes laughter. It becomes so overflooded that it starts overflowing in all directions. He laughed. It must have been a mad laughter, and in that laughter there was no Mahakashyap. Silence was laughing. Silence had come to a blossoming.

Your enlightenment is perfect only when silence has come to be a celebration. Hence my insistence that after you meditate, you must celebrate. After you have been silent, you must enjoy it, you must have a thanksgiving. A deep gratitude must be shown towards the whole just for the opportunity that you are, that you can meditate, that you can be silent, that you can laugh. [5]

Rising in Love: A Partnership in Meditation

There are a few very fundamental things to be understood.

First, a man and a woman are on the one hand halves of the other, and on the other hand, opposite polarities.

Their being opposites attracts them to each other. The farther away they are, the deeper will be the attraction; the more different from each other they are, the more will be the charm and beauty and attraction. But there lies the whole problem.

When they come close, they want to come closer, they want to merge into each other, they want to become one, a harmonious whole – but their whole attraction depends on opposition, and the harmony will depend on dissolving the opposition.

Unless a love affair is very conscious, it is going to create great anguish, great trouble. All lovers are in trouble.

The trouble is not personal; it is in the very nature of things. They would not have been attracted to each other – they call it falling in love – they cannot give any reason why they have such a tremendous pull towards each other. They are not even conscious of the underlying causes;

hence a strange thing happens: the happiest lovers are those who never meet.

Once they meet, the same opposition that created the attraction becomes a conflict. On each small point, their attitudes are different, their approaches are different. Although they speak the same language, they cannot understand each other.

The way a man looks at the world is different from a woman. For example, a man is interested in faraway things – in the future of humanity, in the faraway stars, whether there are living beings on other planets or not.

A woman simply giggles at the whole nonsense. She is only interested in a very small, closed circle – in the neighbors, in the family, in who is cheating his wife, whose wife has fallen in love with the chauffeur. Her interest is very local and very human. She is not worried about reincarnation; neither is she concerned about life after death. Her concern is more pragmatic. She is concerned with the present, here and now.

Man is never here and now. He is always somewhere else. He has strange preoccupations – reincarnation, life after death.

If both partners are conscious of the fact that it is a meeting of oppositions, that there is no need to make it a conflict, then it is a great opportunity to understand the totally opposite point of view and absorb it. Then the life of a man and woman together can become a beautiful harmony. Otherwise, it is a continuous fight.

There are holidays. One cannot continue to fight twenty-four hours a day, one needs a little rest too – a rest to get ready for a new fight.

But it is one of the strangest phenomena that for thousands of years men and women have been living together, yet they are strangers. They go on giving birth to children, but still they remain strangers. The feminine approach and the masculine approach are so opposed to each other that unless a conscious effort is made, unless it becomes your meditation, there is no hope of having a peaceful life.

It is one of my deep concerns: how to make love and meditation so involved in each other that each love affair automatically becomes a partnership in meditation – and each meditation makes you so conscious that you need not fall in love, you can *rise* in love. You can find a friend consciously, deliberately.

You feel a deep harmony with me, moments of peace, love and silence, and naturally the question has arisen in you that if this is possible with me, why is it not possible with the man you love?

The difference has to be understood.

You love me, but you don't love me in the same way you love your husband, your wife. Your love towards me is not biological; with me your love is a totally different phenomenon – it is of the spirit, not of the body.

And secondly, you are connected with me because of your search for truth. My relationship with you is that of meditation. Meditation is the only bridge between me and you. Your love will deepen as your meditation deepens, and vice-versa: as your meditation blossoms, your love will also blossom. But it is on a totally different level.

With your husband, you are not connected in meditation. You never sit silently for one hour together just to feel each other's consciousness. Either you are fighting or you are making love, but in both cases, you are related with the body, the physical part, the biology, the hormones. You are not related with the innermost core of the other. Your souls remain separate. In the temples and in the churches and in the courts, only your bodies are married. Your souls are miles apart.

If you want a harmonious relationship with your man, you will have

to learn to be more meditative. Love alone is not enough.

Love alone is blind; meditation gives it eyes. Meditation gives it understanding. And once your love is both love and meditation, you become fellow travelers. Then it is no longer an ordinary relationship between husband and wife. Then it becomes a friendliness on the path towards discovering the mysteries of life.

Man alone, woman alone, will find the journey very tedious and very long, as they have found it in the past: seeing this continuous conflict, all the religions decided that those who wanted to seek should renounce the other – the monks should be celibate, the nuns should be celibate. But in five thousand years of history, how many monks and how many nuns have become realized souls? You cannot even give me enough names to count on ten fingers. And millions of monks and nuns of all religions – Buddhist, Hindu, Christian, Mohammedan – what has happened?

The path is not so long. The goal is not that far away. But even if you want to go to your neighbor's house, you will need both your legs. Just jumping on one leg, how far can you go?

I am introducing a totally new vision, that men and women together in deep friendship, in a loving, meditative relationship, as organic wholes, can reach the goal any moment they want. Because the goal is not outside you; it is the center of the cyclone, it is the innermost part of your being. But you can find it only when you are whole, and you cannot be whole without the other.

Man and woman are two parts of one whole.

So rather than wasting time in fighting, try to understand each other. Try to put yourself in the place of the other; try to see as a man sees, try to see as a woman sees. And four eyes are always better than two eyes – you have a full view; all four directions are available to you.

But one thing has to be remembered: that without meditation, love is destined to fail; there is no possibility of its being a success. You can pretend and you can deceive others, but you cannot deceive yourself. You know deep down that all the promises love has given to you have remained unfulfilled.

Only with meditation does love start taking on new colors, new music, new songs, new dances – because meditation gives you the insight to understand the polar opposite, and in that very understanding the conflict disappears.

All the conflict in the world is because of misunderstanding. You say something, your wife understands something else. Your wife says something, you understand something else.

I have seen couples who have lived together for thirty or forty years; still, they seem to be as immature as they were on their first day together. Still the same complaint: "She doesn't understand what I am saying." Forty years being together and you have not been able to figure out some way that your wife can understand exactly what you are saying, and so you can understand exactly what she is saying.

I think there is no possibility for it to happen except through meditation, because meditation gives you the qualities of silence, awareness, a patient listening, a capacity to put yourself in the other's position.

It is possible with me: I am not concerned with the trivia of your life. You are here basically to listen and understand. You are here to grow spiritually. Naturally there is no question of conflict, and the harmony arises without any effort.

You can love me with totality, because with me your relationship is of meditation. With any other man or with any other woman, if you want to live in harmony you will have to bring the same atmosphere

and the same climate that you have brought here.

Things are not impossible, but we have not tried the right medicine. I would like to remind you that the word 'medicine' comes from the same root as 'meditation'. Medicine cures your body; meditation cures your soul. Medicine heals the material part of you; meditation heals the spiritual part of you.

People are living together and their spirits are full of wounds; hence, small things hurt them so much. People are living without any understanding. Hence, whatsoever they do is going to end in disaster.

If you love a man, meditation will be the best present that you can give to him. If you love a woman, then the Kohinoor, the world's largest diamond, is nothing; meditation will be a far more precious gift – and it will make your life sheer joy.

We are potentially capable of sheer joy, but we don't know how to manage it. Alone, we are at the most sad. Together, it becomes really hell.

Even a man like Jean-Paul Sartre, a man of great intelligence, has to say that the other is hell, that to be alone is better, you cannot make it with the other. He became so pessimistic that he said it is impossible to make it with the other, the other is hell. Ordinarily, he is right. With meditation the other becomes your heaven. But Jean-Paul Sartre had no idea of meditation.

That is the misery of Western man. Western man is missing the flowering of life because he knows nothing about meditation, and Eastern man is missing because he knows nothing of love.

And to me, just as man and woman are halves of one whole, so are love and meditation. Meditation is man; love is woman. In the meeting of meditation and love is the meeting of man and woman. And in that meeting, we create the transcendental human being – which is neither man nor woman.

Unless we create the transcendental man on the earth, there is not much hope. But I feel my people are capable of doing the apparently impossible. [1]

Shiva said: Feel the fine qualities of creativity permeating your breast and assuming delicate configurations.

Just concentrate on the breasts, become one, forget the whole body. Move your total consciousness to the breasts and there will be many phenomena happening to you. If you can do this, concentrate totally near the breasts, the whole body will lose weight, and a very sweet, deep sweetness will envelop you. It will pulsate around you, within you, above, below, everywhere – a deep feeling of sweetness.

Circle of Love

Really, all the techniques that have been developed have been developed more or less by men, so they always give centers which are easier for men to follow. As far as I know, only Shiva has given some techniques which are basically for women.

A man cannot do this technique. Really if a man tries to concentrate near the breasts he will become very uneasy. Try it. Even within five minutes you will feel perspiration, you will become very uneasy, because male breasts are negative, they will give you negativity. You will feel uneasy, uncomfortable, feel that something is going wrong in the body, unhealthy, ill.

But female breasts are positive. If women concentrate near the breasts, they will feel very happy, very blissful, a sweetness will pervade all over their being and the body will lose gravity. They will feel light, as if they can fly. And with this concentration many things will change: you will become more motherly. You may not be a mother but you will become more motherly. To everyone your

relationship will become motherly – more compassion, more love will happen. But this concentration near the breasts should be done very relaxedly, not tensely. If you are tense about it there will be a division between you and the breasts. Relax and melt into them, and feel that you are no more, only the breasts are there.

If man has to do the same he will have to do it with the sex center, not with the breasts. Hence the importance of the first chakra in all kundalini yogas. He has to concentrate just at the root of the penis – there he has the creativity, there he is positive. And remember this always: never concentrate on anything negative because with the negative everything negative will follow. With the positive, everything positive will follow.

When man and woman meet, these two poles – negative is in the upper part of man, and positive in the lower; negative is in the lower part of woman and positive in the upper – these two poles of positive and negative meet and a circle is created. That circle is blissful, but it is not ordinary. In ordinary sexual acts, the circle is not happening – that is why you feel so attracted towards sex, and so repelled also. You feel so much for it, you need so much, you ask so much, but when it is given, when it is there, you feel frustration – nothing happens. This is possible only when both the bodies are so relaxed and so open to each other without any fear, without any resistance. The let-go is so complete that the electricities can merge and meet and become a circle.

Then there is a very strange phenomenon...tantra has recorded it and you may not have heard of that phenomenon. This is the phenomenon, the very strangest one – when two lovers really meet and become a circle, then a flickering happens. For a moment the lover becomes the beloved and the beloved becomes the lover, and the next moment, again the lover is lover and the beloved is beloved. The male becomes the female for a moment, then the female becomes the male for a moment – because the circle is moving, the energy is moving, it has become one circle. So it will happen that the male will be active for a few minutes and then he will relax and the female will become active. That means now the male energy has passed to the feminine body and she will act and the male will remain passive. And this will go on. Ordinarily you are man, woman. In deep love, in deep orgasm, it will happen that for moments you will become woman, and the woman will become man. And this will be felt, absolutely felt and recognized, that the passivity changes.

In life there is rhythm; in everything there is rhythm. You take a breath, the breath goes in – then for a few seconds it stops, there is no movement. Then again it moves, out it goes – then again there is a stop, a gap, no movement, then again movement. Movement, no movement, movement. Your heart is beating, one beat, gap, another beat, gap. The beat means activity, the gap means passivity. The beat means male, the non-beat means female.

Life is rhythm. While two persons meet, male and female, it becomes a circle: there will be gaps – for both. You will be a woman and suddenly there will be a gap, you are no more a woman, you have become a man. You will be man and woman and man. And when these gaps are felt, then you can feel that you have achieved a circle. [2]

Shiva said: When in such embrace your senses are shaken as leaves, enter this shaking.

"When in such embrace," in such deep communion with the beloved or the lover, "your senses are shaken as leaves, enter this shaking."

We have even become afraid: while making love you do not allow your bodies to move much, because if your bodies are allowed much movement the sex act spreads all over your body. You can control it when it is localized at the sex center. The mind can remain in control. When it spreads all over your body, you cannot control it. You may start shaking, you may start screaming, and you will not be able to control your body once the body takes over.

Shaking in Sex

We suppress movements. Particularly, all over the world, we suppress all movements, all shaking for women. They remain just like dead bodies. You are doing something to them; they are not doing anything to you. They are just passive partners. Why is this happening? Why all over the world do men suppress women in such a way? There is fear – because once a woman's body becomes possessed, it is very difficult for a man to satisfy her because a woman can have chain orgasms; a man cannot. A man can have only one orgasm; a woman can have chain orgasms. There are cases of multiple orgasms reported. Any woman can have at least three orgasms in a chain, but man can have only one. And with man's orgasm, the woman is aroused and is ready for further orgasms. Then it is difficult. Then how to manage it!

Shake! Vibrate! Allow every cell of your body to dance, and this should be for both. The beloved is also dancing, every cell vibrating. Only then can you both meet, and then that meeting is not mental. It is a meeting of your bio-energies.

Shaking is just wonderful because when you shake in your sex act the energy starts flowing all over the body, the energy vibrates all over the body. Every cell of the body is involved then. Every cell becomes alive because every cell is a sex cell.

When you were born, two sex cells met and your being was created, your body was created. Those two sex cells are everywhere in your body. They have multiplied and multiplied and multiplied, but your basic unit remains the sex cell. When you shake all over your body, it is not only a meeting of you with your beloved. Within your body also, each cell is meeting with the opposite cell. This shaking shows it. It will look animal like, but man is an animal and there is nothing wrong in it.

Enter this shaking, and while shaking don't remain aloof. Don't be a spectator, because mind is the spectator. Don't stand aloof! Be the shaking, become the shaking. Forget everything and become the shaking. It is not that your body is shaking: it is *you*, your whole being. You become the shaking itself. Then there are not two bodies, two minds. In the beginning, there are two shaking energies, and in the end just a circle – not two.

What will happen in this circle? One, you will be part of an existential force – not a societal mind, but an existential force. You will be part of the whole cosmos. In that shaking you will be part of the whole cosmos. That moment is of great creation. You are dissolved as solid bodies. You have become liquid – flowing into each other. The mind is lost, the division is lost. You have a oneness.

This is *adwaita:* this is non-duality. And if you cannot feel *this* non-duality, then all the philosophies of non-duality are useless. They are just words. Once you know *this* non-dual existential moment, then only can you understand the *Upanishads*. Then only you can understand the mystics – what they are talking about when they talk of a cosmic oneness, a wholeness. Then you are not separate from the world, not alien to it. Then existence becomes your home. And with that feeling that "Now I am at home in existence," all worries are lost. Then there is no anguish, no struggle, no conflict. This is what Lao Tzu calls *Tao*, what Shankara calls *adwaita*. You can choose your own word for it, but through a deep love embrace, it is easy to feel it. Be alive, shaking, and become the shaking itself. [3]

Shiva said: Even remembering union, without the embrace, the transformation!

Once you know these previous two meditations, even the partner is not needed. You can simply remember the act and enter into it. But first you must have the feeling. If you know the feeling, you can enter into the act without the partner. This is a little difficult, but it happens. And unless it happens, you go on being dependent: a dependency is created. For so many reasons it happens.

Circle of Love Alone

If you have had the feeling, if you have known the moment when *you* were not there but only a vibrating energy – you had become one and there was a circle with the partner – in that moment there was no partner. In that moment only you are, and for the partner you are not: only he or she is. That oneness is centered within you; the partner is no more there. And it is easier for women to have this feeling because they are always making love with closed eyes.

During the technique, it is good if you have your eyes closed. Then only an inner feeling of a circle is there, only an inner feeling of oneness. Then just remember it. Close your eyes; lie down as if you are with your partner. Just remember and start feeling it. Your body will begin to shake and vibrate. Allow it! Forget completely that the other is not there. Move as if the other is present. Only in the beginning is it 'as if'. Once you know, then it is not 'as if'. Then the other is there.

Move as if you are actually going into the love act. Do whatsoever you would have done with your partner. Scream, move, shake. Soon the circle will be there, and

this circle is miraculous. Soon you will feel that the circle is created, but now this circle is not created with a man and woman. If you are man, then the whole universe has become woman; if you are woman, then the whole universe has become man. Now you are in a deep communion with existence itself, and the door, the other, is no more there.

The other is simply a door. While making love to a woman, you are really making love to existence itself. The woman is just a door, the man is just a door. The other is just a door for the whole, but you are in such a hurry you never feel it. If you remain in communion, in deep embrace for hours together, you will forget the other and the other will just become an extension of the whole. Once this technique is known you can use it alone, and when you can use it alone it gives you a new freedom – freedom from the other.

Really, it happens that the whole existence becomes the other – your beloved, your lover – and then this technique can be used continuously, and one can remain in constant communion with existence. And then you can do it in other dimensions also. Walking in the morning, you can do it. Then you are in communion with the air, with the rising sun and the stars and the trees. Staring at the stars in the night, you can do it. Looking at the moon, you can do it. You can be in the sex act with the whole universe once you know how it happens.

But it is good to start with human beings because they are nearest to you – the nearest part of the universe. But they are dispensable. You can take a jump and forget the door completely. "Even remembering union, the transformation." And you *will* be transformed: you will become new.

Tantra says move in it totally. Just forget yourself, your civilization, your religion, your culture, your ideology. Forget everything. Just move in the sex act: move in it totally; don't leave anything out. Become absolutely non-thinking. Then only does the awareness happen that you have become one with someone. And this feeling of oneness can then be detached from the partner and it can be used with the whole universe. You can be in a sex act with a tree, with the moon, with anything. Once you know how to create this circle, it can be created with anything – even without anything.

You can create this circle within yourself because man is both man and woman, and woman is both woman and man. You are both because you were created by two. You were created by man and woman both, so half of you remains the other. You can forget everything completely, and the circle can be created within you. Once the circle is created within you (your man is meeting your woman; the inner woman is meeting the inner man), you are in an embrace within yourself. And only when this circle is created is real celibacy attained. Otherwise all celibacies are just perversions, and then they create their own problems. When this circle is created inside, you are freed.[4]

The Two Difficulties

There are only two difficulties on the path of meditation: one is the ego. You are continuously prepared by the society, by the family, by the school, by the church, by everybody around you, to be egoistic. Even modern psychology is based on strengthening the ego.

The ego

The whole idea of modern psychology, modern education, is that unless a person has a very strong ego he will not be able to struggle in life where there is so much competition that, if you are a humble man, anybody will push you aside; you will always remain backward. You need a very steely, strong ego to fight in this competitive world; then only can you become a success. In any field – it may be business, it may be politics, it may be any profession – you need a very assertive personality, and our whole society is geared to produce the assertive personality in the child. From the very beginning we start telling him, "Come first in your class"; when the child does come first in the class, everybody praises him. What are you doing? You are feeding his ego from the very beginning. You are giving him a certain ambition: "You can become the president of the country, you can become the prime minister of the country." He starts the journey with these ideas, and his ego goes on becoming bigger and bigger as he succeeds.

In every way the ego is the greatest disease that can happen to man. If you succeed, your ego becomes big – that is a danger, because then you will have to remove a big rock which is blocking the path. Or if the ego is small, you have not been successful, you have proved to be a failure, then your ego will become a wound. Then it hurts, then it creates an inferiority complex – then too it creates a problem. You are always afraid to enter into anything, even meditation, because you know you are a failure, that you are going to fail – that has become your mind. Everywhere you have failed, and meditation is such a great thing...you cannot succeed.

If you enter into meditation with this idea – that failure is bound to be, that it is your destiny, that it is your fate – then of course you cannot succeed. So if the ego is big it prevents you. And if the ego

is very small it becomes a wound which also prevents you. In each case the ego is one of the problems. [1]

In the mother's womb each child is profoundly blissful. Of course he is unaware of it, not knowing anything about it. He is so one with his bliss that there is no knower left behind. Blissfulness is his being, and there is no distinction between the knower and the known. So of course the child is not aware that he is blissful. You become aware only when you have lost something.

It is so. It is very difficult to know something without losing it, because when you have not lost it you are so totally one with it. There is no distance: the observer and the observed are one; the known and the knower are one.

Every child is in a profoundly blissful state. Psychologists also agree with this. They say that the whole search of religion is nothing but a way to again find the womb of the mother. They use it as a criticism of religion, but to me it is not criticism at all. It is simply true. Yes, the search for religion is again a search for the womb. The search for religion is again a search to make this whole existence a womb.

The child is absolutely in tune with the mother. The child is never out of tune with the mother. The child does not know that he is separate from the mother. If the mother is healthy the child is healthy; if the mother is ill the child is ill. If the mother is sad the child is sad; if the mother is happy the child is happy. If the mother is dancing the child is dancing; if the mother is sitting silently the child is silent. The child has no boundaries of his own yet. This is the purest bliss, but it has to be lost.

The child is born, and suddenly he is thrown off-center. Suddenly he is uprooted from the earth, from the mother. He loses his moorings and he does not know who he is. There was no need to know it when he was with the mother. There was no need to know – he was all, and there was no need to know, there was no distinction. There was no 'you', so there was no question of 'I'. The reality was undivided. It was *adwaita* – pure *adwaita*, pure non-duality.

But once the child is born, the umbilical cord is cut and he starts breathing on his own; suddenly his whole being becomes a quest to know who he is. It is natural. Now he starts becoming aware of his boundaries – his body, his needs. Sometimes he is happy, sometimes unhappy; sometimes he is fulfilled sometimes not fulfilled; sometimes he is hungry and crying and there is no sign of mother anywhere; sometimes he is on the mother's breast, again enjoying oneness with the mother. But now there are many moods and many climates, and he will start, by and by, to feel the separation. A divorce has happened; the marriage is broken.

He was absolutely married to the mother; now he will always be separate. And he has to find out who he is. For the whole life one goes on trying to find out who one is. This is the most fundamental question.

First the child becomes aware of 'mine', then of 'me', then of 'you', then of 'I'. This is how it proceeds. This is precisely the procedure, exactly in this order. First he becomes aware of 'mine'. Watch it, because this is your construction, the structure of your ego. First the child becomes aware of 'mine' – this toy is mine, this mother is mine. He starts possessing. The possessor enters first; possessiveness is very basic. Hence all the religions say: become non-possessive, because with possession hell starts.

Watch small children: very jealous, possessive, each child trying to snatch everything from everybody else and trying to protect his own toys. And you will see children

who are very violent, almost indifferent to others' needs. If a child is playing with his toy and another child comes you can see an Adolf Hitler, a Genghis Khan, a Nadirshah. He will cling to his toy; he is ready to hit, he is ready to fight. It is a question of territory, a question of domination.

Possessiveness enters first; that is the basic poison. And the child starts saying, "This is mine."

Once the 'mine' enters then you are a competitor with everybody. Once the 'mine' enters, your life will now be a life of competition, struggle, conflict, violence, aggression.

The next step after 'mine' is 'me'. When you have something to claim as yours, suddenly through that claim arises the idea that now you are the center of your possessions. The possessions become your territory, and through those possessions arises a new idea: 'me'.

Once you are settled with 'me', you can see clearly that you have a boundary, and those who are outside the boundary are 'you'. The other becomes clear; now things start falling apart.

The universe is one, it is a unity. Nothing is divided. Everything is connected with everything else; it is a tremendous connectedness.

You are connected with the earth, you are connected with the trees, you are connected with the stars; stars are connected with you, stars are connected with the trees, with the rivers, with the mountains. Everything is interconnected. Nothing is separate; nothing can be separate. Separation is not possible.

Each moment you are breathing – you breathe in, you breathe out – continuously there is a bridge with existence. You eat, existence enters into you; you defecate, it becomes manure – the apple on the tree will become part of your body tomorrow, and some part of your body will go and become manure, will become food for the tree...a continuous give-and-take. Not for a single moment does it stop. When it stops, you are dead.

What is death? – separation is death. To be in unity is to be alive, to be out of unity is to be dead. So the more you think, "I am separate," the less sensitive you will be, more dead, dragging, dull. The more you feel you are connected, the more this whole existence is part of you and you are part of this whole existence. Once you understand that we are members of each other, then suddenly the vision changes. Then these trees are not alien; they are continuously preparing food for you. When you breathe in, you take oxygen in, when you breathe out, you give carbon dioxide; the trees breathe in carbon dioxide and breathe out oxygen – there is a continuous communion. We are in tune. The reality is a unity, and with the idea of 'me', 'you', we are falling out of reality. And once a wrong conception settles inside, your whole vision becomes upside down....

'Me', then 'you', and then as a reflection arises 'I'. 'I' is the subtlest, the most crystallized form of the possessiveness. Once you have uttered 'I', you have committed sacrilege. Once you have said 'I', you are broken completely from existence – not really broken, otherwise you would die; but in your ideas you are completely broken from reality. Now you will be in a continuous fight with reality. You will be fighting your own roots. You will be fighting with yourself.

That's why Buddha says: "Be a driftwood." You can be a driftwood only if you have dropped the idea of 'I' – otherwise you cannot be a driftwood; struggle will persist. That's why it becomes so difficult when you come to meditate. If I say to just sit silently, you cannot do that – such a simple thing. One would think it is the most simple thing; there should be no need to teach it. One should simply sit and be. But you cannot sit because the 'I' cannot allow you a moment of

relaxation. Once a moment of relaxation is allowed, you will be able to see reality. Once reality is known, the 'I' will have to be dropped. Then it cannot persist. So the 'I' never even allows you a holiday. Even if you go to the hills, to the summer resorts, the 'I' never allows you a holiday even there. You take your radio, you take your TV set; you take all your problems and you remain occupied. You had gone there to relax, but you continue your whole pattern in the same way. You don't relax.

The 'I' cannot relax. It exists through tensions. It will create new tensions, it will create new worries; it will constantly manufacture new problems, it won't allow you any rest. Even a minute's rest and the whole house of the 'I' starts toppling down – because the reality is so beautiful and the 'I' is so ugly.

One continues to fight his way unnecessarily. You are fighting for things which are going to happen of their own accord. You are unnecessarily fighting. You are desiring things which are going to be yours if you don't desire. In fact, by desiring you will lose them.

That's why Buddha says: "Float with the stream. Let it take you to the ocean."

'Mine', 'me', 'you', 'I' – this is the trap. And this trap creates misery, neurosis, madness.

Now the problem is: the child has to go through it, because he does not know who he is and he needs some sort of identity – maybe a false identity, but it is better than no identity. He needs some identity. He needs to know exactly who he is, so a false center is created. The 'I' is not your real center. It is a false center – utilitarian, make-believe, just manufactured by you. It has nothing to do with your real center.

Your real center is the center of all. Your real self is the self of all. At the center, the whole existence is one – just as at the source of light, the sun, all rays are one. The farther away they go, the farther away they are from each other.

Your real center is not only your center, it is the center of the whole. But we have created small centers of our own, homemade, manufactured by ourselves. There is a need ...because the child is born without any boundary, with no idea of who he is. It is a survival necessity. How will he survive? He has to be given a name; he has to be given an idea of who he is. Of course this idea comes from the outside: somebody says you are beautiful, somebody says you are intelligent, somebody says you are so vital. You gather the things that people say.

Out of all that people say about you, you gather a certain image. You never look into yourself, at who you are. This image is going to be false – because nobody else can know who you are, and nobody else can say who you are. Your inner reality is not available to anybody else except you. Your inner reality is impenetrable to anybody else except you. Only *you* can be there.

The day you realize that your identity is false, put together, that you have collected opinions from people...sometime just think; just sit silently and think who you are. Many ideas will arise. Just go on watching from where they come and you will be able to find the source. Some things come from your mother – much, about eighty to ninety percent. Something comes from your father, something comes from your schoolteachers, something comes from your friends, something from the society. Just watch: you will be able to divide from where it comes. Nothing comes from you, not even one percent comes from you. What type of identity is this, in which you have not contributed at all? And you are the only one who could have contributed, in fact, the whole hundred percent.

The day you understand this, religion becomes important. The day

you realize this you start seeking for some technique, some method to enter into your being; how to know exactly, really, existentially, who you are. No more collections of images from the outside, no more asking others to mirror your reality – but to face it directly, immediately; to enter into your nature, to feel it there. What is the need to ask anybody? And whom are you asking? They are as ignorant about themselves as you are about yourself. They don't know themselves; how can they know you?

Just see how things are functioning, how things go on functioning, how things go on happening: one falsity leads to another falsity. You are almost swindled, duped. You are conned, and those who have swindled you may not have done it knowingly. They may have been swindled by others. Your father, your mother, your teachers, have been duped by others – their fathers, their mothers, their teachers. And they have duped you in turn. Are you going to do the same to your children too?

In a better world, where people are more intelligent, more aware, they will teach the child that the idea of identity is false: "It is needed, we are giving it to you, but it is only for the time being, before you yourself discover who you are."

It is not going to be your reality. And the sooner you find out who you are, the better. The sooner you can drop this idea, the better – because from that very moment you will really be born, and you will be really real, authentic. You will become an individual.

The ideas that we gather from others give us a personality, and the knowledge that we come to know from within gives us individuality. Personality is false, individuality is real. Personality is borrowed; reality, individuality, your authenticity, can never be borrowed. Nobody can say who you are.

At least one thing can never be done by anybody else – that is, to give you the answer to who you are. No, you have to go, you have to dig deep into your own being. Layers and layers of identity, false identity, have to be broken. There is fear when one enters into oneself, because chaos comes in. Somehow you have managed with your false identity. You have settled with it. You know your name is this or that; you have certain credentials, certificates, degrees, universities, colleges, prestige, money, heritage. You have certain ways to define yourself. You have a certain definition – howsoever workable, but it works. Going in means dropping this workable definition...there will be chaos.

Before you can come to your center, you will have to pass through a very chaotic state. That's why there is fear. Nobody wants to go in. People go on teaching: "Know thyself"; we listen, but we never listen. We never bother about it. There is a very certain idea in the mind that chaos will be let loose and you will be lost in it, you will be engulfed in it. Because of the fear of that chaos, we go on clinging to anything from the outside. But this is wasting your life. [2]

The chattering mind

The second hindrance on the path of meditation is your constantly chattering mind. You cannot sit even for a single minute, the mind goes on chattering: relevant, irrelevant, meaningful, meaningless thoughts go on. It is a constant traffic and it is always rush-hour. [3]

You see a flower and you verbalize it; you see a man crossing the street and you verbalize it. The mind can translate every existential thing into a word, everything is being transformed. These words create a barrier, these words become an imprisonment. This constant flow toward the

transformation of things into words, of existence into words, is the barrier. It is an obstacle to a meditative mind.

So the first requirement toward a meditative growth is to be aware of your constant verbalizing, and to be able to stop it. Just *see* things; do not verbalize. Be aware of their presence, but do not change them into words.

Let things be without language; let persons be without language; let situations be without language. It is not impossible, this is natural and possible. It is the situation as it now exists that is artificial, it is a created situation, but we have become so habituated to it, it has become so mechanical, that we are not even aware of the transformation, of the translation of experience into words.

The sunrise is there. You are never aware of the gap between seeing it and verbalizing. You see the sun, you feel it, and immediately you verbalize it. The gap between seeing and verbalizing is lost; it is never felt. In that interval, in that gap, one must become aware. One must be aware of the fact that the sunrise is not a word. It is a fact, a presence, a situation. The mind automatically changes experiences into words. These words are accumulated and then come between existence (the existential) and consciousness.

Meditation means living without words, living nonlinguistically. Then these piled up memories, these linguistic memories, become obstacles towards meditative growth. Meditation means living without words, living in a situation non-linguistically. Sometimes it happens spontaneously. When you are in love with someone it happens. If you are really in love, then presence is felt – not language. Whenever two lovers are intimate with one another they become silent. It is not that there is nothing to express; on the contrary, there is an overwhelming amount to be expressed. But words are never there; they cannot be. They come only when love has gone.

If two lovers are never silent, if they are always talking, it is an indication that love has died. Now they are filling the gap with words. When love is alive, words are not there, because the very existence of love is so overwhelming, so penetrating, that the barrier of language and words is crossed. And ordinarily, it is only crossed in love.

Meditation is the culmination of love: love not for a single person, but love for the total existence. To me, meditation is a living relationship with the total existence that surrounds you. If you can be in love with any situation, then you are in meditation....

Society gives you language, it cannot exist without language; it needs language. But existence does not need it. I am not saying that you should exist without language. You will have to use it, but the mechanism of verbalization must be a mechanism that you can turn on and off. When you are existing as a social being, the mechanism of language is needed; without it you cannot exist in the society. But when you are alone with existence, the mechanism must be turned off; you must be able to turn it off. If you can't turn it off the mechanism has gone mad. If you can't turn it off – if it goes on and on, and you are incapable of turning it off, then the mechanism has taken hold of you. You have become a slave to it. Mind must be an instrument, not the master. But it has become the master.

When mind is the master, a nonmeditative state exists. When you are the master, your consciousness is the master, a meditative state exists. So meditation means mastering the mechanism, becoming a master to the mechanism.

Mind, and the linguistic functioning of the mind, is not the ultimate. You are beyond it and existence is

beyond it. Consciousness is beyond linguistics; existence is beyond linguistics. When consciousness and existence are one, they are in communion. This state is called meditation. The communion between consciousness and existence is meditation.

Language must be dropped. I don't mean that you must push it aside, that you must suppress it or eliminate it. What I mean is that something which is needed in society has become a twenty-four-hour-a-day habit for you and is not needed as such.

When you walk, you need to move your legs but they must not move when you are sitting. If your legs go on moving while you are sitting then you are mad, then the legs have gone insane. You must be able to turn them off. In the same way, when you are not talking with anyone, language must not be there. It is a talking instrument, a technique to communicate; when you are communicating something, language should be used; but when you are not communicating with anybody it should not be there.

If you are able to do this – and it is possible if you understand it – then you can grow into meditation. I say "you can grow" because life processes are never dead additions, they are always a growing process. So meditation is a growing process, not a technique. A technique is always dead; it can be added to you, but a process is always living. It grows, it expands.

Language is needed, it is necessary, but you must not always remain in it. There must be moments when you are existential and there is no verbalizing. When you just exist, it is not that you are just vegetating – consciousness is there, and it is more acute, more alive, because language dulls consciousness. Language is bound to be repetitive but existence is never repetitive. So language creates boredom. The more important language is to you, the more linguistically-oriented the mind is – the more bored you will be. Language is a repetition, existence is not.

When you see a rose, it is not a repetition. It is a new rose, altogether new. It has never been and it will never be again. For the first time and the last time, it is there.

But when we say this is a rose, the word 'rose' is a repetition: it has always been there; it will always be there. You have killed the new with an old word.

Existence is always young, and language is always old. Through language you escape existence, through language you escape life, because language is dead. The more involved you are with language, the more you are being deadened by it. A pundit is completely dead because he is language, words and nothing else. Sartre has written his autobiography. He calls it: *Words*.

Meditation means living, living totally, and you can live totally only when you are silent. By being silent I do not mean unconscious. You can be silent and unconscious but that would not be a living silence – again, you would have missed. [4]

So what to do? The question is relevant. Watch – don't try to stop. There is no need to do any action against the mind. In the first place, who will do it? It will be mind fighting mind itself. You will divide your mind into two: one that is trying to boss over, the top-dog, trying to kill the other part of itself – which is absurd, it is a foolish game. It can drive you crazy. Don't try to stop the mind or the thinking – just watch it, allow it. Allow it total freedom. Let it run as fast as it wants. You don't try in any way to control it. You just be a witness. It is beautiful!

Mind is one of the most beautiful mechanisms. Science has not yet been able to create anything parallel to mind. Mind still remains the masterpiece – so complicated, so tremendously powerful, with so

many potentialities. Watch it! Enjoy it!

And don't watch like an enemy, because if you look at the mind like an enemy, you cannot watch. You are already prejudiced; you are already against. You have already decided that something is wrong with the mind – you have already concluded. And whenever you look at somebody as an enemy you never look deep. You never look into the eyes; you avoid.

Watching the mind means: look at it with deep love, with deep respect, reverence – it is God's gift to you! Nothing is wrong in mind itself. Nothing is wrong in thinking itself. It is a beautiful process as other processes are. Clouds moving in the sky are beautiful – why not thoughts moving in the inner sky? Flowers coming to the trees are beautiful – why not thoughts flowering in your being? The river running to the ocean is beautiful – why not this stream of thoughts running somewhere to an unknown destiny? Is it not beautiful?

Look with deep reverence. Don't be a fighter, be a lover. Watch the subtle nuances of the mind; the sudden turns, the beautiful turns; the sudden jumps and leaps; the games that mind goes on playing; the dreams that it weaves – the imagination, the memory; the thousand and one projections that it creates. *Watch!* Standing there, aloof, distant, not involved, by and by you will start feeling....

As your watchfulness becomes deeper, your awareness becomes deeper, gaps start arising, intervals. One thought goes, another has not come; there is a gap. One cloud has passed, another is coming; there is a gap.

In those gaps, for the first time you will have glimpses of no-mind, you will have the taste of no-mind. Call it the taste of Zen, or Tao, or Yoga. In those small intervals, suddenly the sky is clear and the sun is shining. Suddenly the world is full of mystery because all barriers are dropped. The screen on your eyes is no longer there. You see clearly, you see penetratingly; the whole existence becomes transparent.

In the beginning, these will be just rare moments, few and far in between. But they will give you glimpses of what *samadhi* is. Small pools of silence – they will come and they will disappear. But now you know that you are on the right track – you start watching again.

When a thought passes, you watch it; when an interval passes, you watch it. Clouds are beautiful; sunshine also is beautiful. Now you are not a chooser. Now you don't have a fixed mind: you don't say, "I would like only the intervals." That is stupid – because once you become attached to wanting only the intervals, you have decided again against thinking. And then those intervals will disappear. They happen only when you are very distant, aloof. They *happen*, they cannot be brought. They happen, you cannot force them to happen. They are spontaneous happenings.

Go on watching. Let thoughts come and go – wherever they want to go – nothing is wrong! Don't try to manipulate and don't try to direct; let thoughts move in total freedom. And then bigger intervals will be coming. You will be blessed with small satoris, mini-satoris. Sometimes minutes will pass and no thought will be there; there will be no traffic – a total silence, undisturbed.

When the bigger gaps come, you will not only have clarity to see into the world – with the bigger gaps you will have a new clarity arising; you will be able to see into the inner world. With the first gaps you will see into the world: trees will be more green than they look right now. You will be surrounded by an infinite music – the music of the spheres. You will be suddenly in the presence of God – ineffable, mysterious, touching you although you cannot grasp it; within your

reach and yet beyond. With the bigger gaps, the same will happen inside. God will not only be outside, you will be suddenly surprised – he is inside also. He is not only in the seen; he is in the seer also – within and without. But don't get attached to that either.

Attachment is the food for the mind to continue. Non-attached witnessing is the way to stop it without any effort to stop it. And when you start enjoying those blissful moments, your capacity to retain them for longer periods arises.

Finally, eventually, one day, you become master. Then when you want to think, you think; if thought is needed, you use it; if thought is not needed, you allow it to rest. Not that mind is simply no longer there – mind *is* there, but you can use it or not use it. Now it is your decision. Just like legs: if you want to run you use them; if you don't want to run you simply rest – legs are there. In the same way, mind is always there.

No-mind is not against mind; no-mind is beyond mind. No-mind does not come by killing and destroying the mind; no-mind comes when you have understood the mind so totally that thinking is no longer needed. Your understanding has replaced it. [5]

False Methods

Meditation is not concentration

Meditations can be wrong. For example, any meditation that leads you deep into concentration is wrong. You will become more and more closed rather than becoming open. If you narrow down your consciousness, concentrate on something, and you exclude the whole of existence and become one-pointed, it will create more and more tension in you. Hence the word 'attention'. It means 'at-tension'. Concentration, the very sound of the word, gives you a feeling of tenseness.

Concentration has its uses but it is not meditation. In scientific work – in scientific research, in the science lab – you need concentration. You have to concentrate on one problem and exclude everything else – so much so that you almost become unmindful of the remaining world. Only the problem that you are concentrating upon is your world. That's why scientists become absent-minded. People who concentrate too much always become absent-minded because they don't know how to remain open to the whole world.

I was reading an anecdote.

"I have brought a frog," said a scientist, a professor of zoology, beaming at his class, "fresh from the pond, in order that we might study its outer appearance and later dissect it."

He carefully unwrapped the package he carried and inside was a neatly prepared ham sandwich. The good professor looked at it with astonishment.

"Odd!" he said, "I distinctly remember having eaten my lunch."

That goes on happening to scientists. They become one-pointed and their whole mind becomes narrow. Of course, a narrow mind has its use: it becomes more penetrating, it becomes like a sharp needle; it hits exactly the right point, but it misses the great life that surrounds it.

A buddha is not a man of concentration; he is a man of awareness. He has not been trying to narrow down his consciousness; on the contrary, he has been trying to drop all barriers so that he becomes totally available to existence. Watch ...existence is simultaneous. I am

speaking here and the traffic noise is simultaneous. The train, the birds, the wind blowing through the trees – in this moment the whole of existence converges. You listening to me, I speaking to you, and millions of things going on – it is tremendously rich.

Concentration makes you one-pointed at a very great cost: ninety-nine percent of life is discarded. If you are solving a mathematical problem, you cannot listen to the birds – they will be a distraction. Children playing around, dogs barking in the street – they will be a distraction. Because of concentration, people have tried to escape from life – to go to the Himalayas, to go to a cave, to remain isolated, so that they can concentrate on God. But God is not an object, God is this wholeness of existence, this moment; God is the totality. That's why science will never be able to know God. The very method of science is concentration and because of that method, science can never know God.

So what to do? Repeating a mantra, doing transcendental meditation, is not going to help. Transcendental meditation has become very important in America because of the objective approach, because of the scientific mind – it is the only meditation on which scientific work can be done. It is exactly concentration and not meditation, so it is comprehensible for the scientific mind. In the universities, in the science laboratories, in psychological research work, much is being done about TM, because it is not meditation. It is concentration, a method of concentration. It falls under the same category as scientific concentration; there is a link between the two. But it has nothing to do with meditation.

Meditation is so vast, so tremendously infinite, that no scientific research is possible. Only if a man *becomes* compassion will it show whether he has achieved or not. Alpha waves won't be of much help because they are still of the mind and meditation is not of the mind, it is something beyond.

So, let me tell you a few basic things. One, meditation is not concentration but relaxation – one simply relaxes into oneself. The more you relax, the more you feel yourself open, vulnerable, the less you are rigid. You are more flexible, and suddenly existence starts penetrating you. You are no longer like a rock, you have openings.

Relaxation means allowing yourself to fall into a state where you are not doing anything, because if you are doing something, tension will continue. It is a state of non-doing: you simply relax and you enjoy the feeling of relaxation. Relax into yourself, just close your eyes, and listen to all that is happening all around. No need to feel anything as a distraction. The moment you feel it is a distraction, you are denying God.

This moment God has come to you as a bird – don't deny. He has knocked at your door as a bird. The next moment he has come as a dog barking, or as a child crying and weeping, or as a madman laughing. Don't deny; don't reject – accept, because if you deny you will become tense. All denials create tension – accept. If you want to relax, acceptance is the way. Accept whatsoever is happening all around; let it become an organic whole. It is – you may know it or you may not know it – everything is interrelated. These birds, these trees, this sky, this sun, this earth, you, me, all are related. It is an organic unity.

If the sun disappears, the trees will disappear; if the trees disappear, the birds will disappear; if the birds and trees disappear, you cannot be here, you will disappear. It is an ecology. Everything is deeply related with each other.

So don't deny anything, because the moment you deny, you are denying something in you. If you

deny these singing birds then something in you is denied.

If you relax, you accept; acceptance of existence is the only way to relax. If small things disturb you then it is your attitude that is disturbing you. Sit silently; listen to all that is happening all around, and relax. Accept, relax, and suddenly you will feel immense energy arising in you.

And when I say watch, don't *try* to watch; otherwise you will become tense again, and you will start concentrating. Simply relax, remain relaxed, loose, and look...because what else can you do? You are there, nothing to be done, everything accepted, nothing to be denied, rejected. No struggle, no fight, no conflict. You simply watch. Remember, simply watch. [6]

Meditation is not introspection

Introspection is thinking about yourself. Self-remembering is not thinking at all: it is becoming aware of yourself. The difference is subtle, but very great.

Western psychology insists on introspection, and Eastern psychology insists on self-remembering. When you introspect, what do you do? For example, you are angry: you start thinking about anger, how it is caused. You start analyzing why it is caused. You start judging whether it is good or bad. You start rationalizing that you had been angry because the situation was such. You brood about anger, you analyze anger, but the focus of attention is on the anger, not on the self. Your whole consciousness is focused on the anger: you are watching, analyzing, associating, thinking about it, trying to figure out how to avoid, how to get rid of it, how not to do it again. This is a thinking process. You will judge it "bad" because it is destructive. You will take a vow that "I will never commit the same mistake again." You will try to control this anger through will. That's why Western psychology has become analytical: analysis, dissection.

Eastern psychology says, "Be aware. Don't try to analyze anger, there is no need. Just look at it, but look with awareness. Don't start thinking." In fact if you start thinking then thinking will become a barrier to looking at the anger. Then thinking will garb it. Then thinking will be like a cloud surrounding it; the clarity will be lost. Don't think at all. Be in a state of no thought, and *look*.

When there is not even a ripple of thinking between you and the anger, the anger is faced, encountered. You don't dissect it. You don't bother to go to its source, because the source is in the past. You don't judge it, because the moment you judge it, thinking starts. You don't take any vow that "I will not do it," because that vow leads you into the future. In awareness you remain with the feeling of anger, exactly herenow. You are not interested in changing it, you are not interested in thinking about it – you are interested to look at it directly, face to face, immediate. Then it is self-remembering.

And this is the beauty of it: that if you can look at anger it disappears. It not only disappears in that moment – the very disappearance of it by your deep look gives you the key – there is no need to use will, there is no need to make any decision for the future, and there is no need to go to the original source from which it comes. It is unnecessary. You have the key now: look at anger, and anger disappears. And this look is available forever. Whenever anger is there you can look; then this looking grows deeper.

There are three stages of looking. First, when the anger has already happened and gone; as if you look at a tail disappearing – an elephant has gone; only the tail is there. When the anger was there, you were so deeply involved in it you

could not really be aware. When the anger has almost disappeared, ninety-nine percent gone – only one percent, the last part of it, is still going, disappearing into the far horizon – then you become aware. This is the first state of awareness – good, but not enough.

The second state is when the elephant is there – not the tail – when the situation is ripe. You are really angry to the peak, boiling, burning – then you become aware.

Then there is still a third stage: the anger has not come, is still coming – not the tail but the head. It is just entering your area of consciousness and you become aware, then the elephant never materializes. You killed the animal before it was born. That is birth control. The phenomenon has not happened; then it leaves no trace. [7]

Tricks of the Mind

Don't be fooled by experiences

All experiences are just tricks of the mind, all experiences are just escapes. Meditation is not an experience, it is a realization. Meditation is not an experience; rather, it is a stopping of all experience.

Experience is something outside you. The experiencer is your being. And this is the distinction between true spirituality and false: if you are after experiences, the spirituality is false; if you are after the experiencer, then it is true. And then you are not concerned about kundalini, not concerned about chakras, not concerned about all these things. They will happen, but you are not concerned, you are not interested, and you will not move on these bypaths. You will go on moving towards the inner center where nothing remains except you in your total aloneness. Only the consciousness remains, without content.

Content is the experience; whatsoever you experience is the content. I experience misery; then the misery is the content of my consciousness. Then I experience pleasure; the pleasure is the content. I experience boredom; then boredom is the content. You can experience silence; then silence is the content. You can experience bliss; then bliss is the content. So you go on changing the content – you can go on changing ad infinitum – but this is not the real thing. The real is the one to whom these experiences happen – to whom boredom happens, to whom bliss happens.

The spiritual search is not *what* happens, but to *whom* it happens. Then there is no possibility for the ego to arise. [8]

Mind can enter again

In meditation sometimes you feel a sort of emptiness that is not really emptiness. I call it just "a sort of emptiness." When you are meditating, for certain moments, for a few seconds, you will feel as if the thought process has stopped. In the beginning these gaps will come. But because you are feeling as if the thought process has stopped, this is again a thought process, a very subtle thought process. What

are you doing? You are saying inside, "The thought process has stopped." But what is this? This is a secondary thought process which has started. And you say, "This is emptiness." You say, "Now something is going to happen." What is this? Again a new thought process has started.

Whenever this happens again, don't become a victim of it. When you feel a certain silence is descending, don't start verbalizing it, because you are destroying it. Wait – not for something – simply wait. Don't do anything. Don't say, "This is emptiness." The moment you have said that, you have destroyed it. Just look at it, penetrate into it, encounter it – but wait, don't verbalize it. What is the hurry? Through verbalization the mind has again entered from a different route, and you are deceived. Be alert about this trick of the mind.

In the beginning it is bound to happen, so whenever this happens, just wait. Don't fall in the trap. Don't say anything, remain silent. Then you will enter into emptiness, and then it will not be temporary, because once you have known the real emptiness you cannot lose it. The real cannot be lost; that is its quality.

Once you have known the inner treasure, once you have come in contact with your deepest core, then you can move in activity, then you can do whatsoever you like, then you can live an ordinary worldly life but the emptiness will remain with you. You cannot forget it. It will go inside. The music of it will be heard. Whatsoever you are doing, the doing will be only on the periphery; inside you will remain empty. [9]

Mind can deceive you

There are patterns the seeker gets entangled with.

The first thing is: most seekers get lost in an illusory feeling that they have arrived. It is like the kind of dream in which you feel you are awake. You are still dreaming – your feeling of being awake is part of the dream. The same kind of thing happens to the seeker.

The mind is capable of creating the illusion that "now there is nowhere to go, you have arrived." The mind is a deceiver, and the function of the master for one in this condition is to make him alert that this is not the reality but only a dream that he has not arrived.

This can happen at many points, again and again. And one can get very irritated and annoyed with the master for the simple reason that whenever you feel you have got it, he simply takes it away and puts you back into your ignorant state.

For example, it was happening to a German disciple continually – he would get the feeling that he had become enlightened. And the force of the illusion was so much that he could not keep it to himself, he would tell others.

He was *so* certain. This happened three times, and because of his certainty he came to India to get my blessings. Naturally, it shows his certainty that he came for my blessings.

Each time I had to tell him, "You are just being deceived by your own mind. Nothing has happened to you, you are simply the old man – the new man has not arrived. And all that you are doing – writing letters to the U.N., to other governments – are just ways of the ego. You are in the grip of the ego."

It is very easy to live in a beautiful dream. It is hard to see your dreams shattered by reality.

In the ancient scriptures of the East it is called the power of *maya*. Mind has the hypnotic power to create any illusion. If you are after a certain thing, desperately, it is one of the functions of the mind to create the illusion to stop your desperateness. It happens every day to everybody in their dreams, but people don't learn things.

If at night you go to bed hungry, that night you are going to have a dream about eating delicious food. The mind is trying to help you so that your sleep is not disturbed; otherwise you are hungry and you are bound to be awakened by your hunger. The mind gives you a dream that you are eating delicious food of your choice, which satisfies your mind. The hunger remains but sleep is not disturbed. The hunger is covered by the illusion of the dream; it protects your sleep.

You feel in sleep that your bladder is full. If the mind does not create the dream that you have gone to the toilet, come back and gone to sleep again, then your sleep will be disturbed – and sleep is a great necessity for the body. The mind is taking care that you are not disturbed again and again; you can have a long sleep, rest, so in the morning you are rejuvenated.

This is the ordinary function of the mind; on a higher plane the same thing happens. One is an ordinary sleep and an ordinary awakening that mind prevents. On the path, it is an extraordinary sleep and an extraordinary awakening, but the mind is programmed – it is just a mechanical thing. It simply does its work without bothering, because it has no way of checking whether it is ordinary sleep or spiritual sleep, ordinary awakening or spiritual awakening.

To the mind it is all the same. Its function is to keep your sleep intact and create a barrier for anything that disturbs your sleep. If you are hungry it gives you food; if you are desperately in search of truth, it gives you truth, it gives you enlightenment. You ask for anything, and it is ready to give it to you. It can create the illusion of the real thing – that is its intrinsic power. [10]

Meditation Is Your Mastercard!

A Jewish disciple of Bhagwan Shree Rajneesh takes a gorgeous woman out to dinner. They go to the most expensive restaurant in Poona and feast on Italian spaghetti, Japanese sushi and French wine. For dessert they choose German chocolate cake and finish with Brazilian coffee. When the waiter brings them the bill, Goldstein finds he has left his wallet at home. So he takes out his picture of Bhagwan Shree Rajneesh and hands it to the waiter.

"What is this?" demands the waiter.

"My mastercard," replies Goldstein. [11]

Questions to the Master

Only a Witness Can Really Dance

You continuously tell us to "be aware," to "be a witness." But can a witnessing consciousness really sing, dance and taste life? Is a witness a mere spectator of life and never a participant?

Mind is bound to raise this question sooner or later, because mind is very much afraid of *you* becoming a witness. Why is the mind so much afraid of you becoming a witness? – because becoming a witness is the death of the mind. Mind is a doer – it wants to do things – and witnessing is a state of non-doing. The mind is afraid that, "If you become a witness, I will not be needed any more." And in a way the mind is right.

Once the witness arises in you the mind has to disappear, just as when you bring light into your room and the darkness *has* to disappear; it is inevitable. Mind can exist only if you remain fast asleep because mind is a state of dreaming, and dreams can exist only in sleep.

By becoming a witness you are no more asleep; you are awake. You become awareness – so crystal-clear, so young and fresh, so vital and potent. You become a flame, intense, as if burning from both ends. In that state of intensity, light, of consciousness, mind dies, mind commits suicide.

Hence the mind is afraid, and mind will create many problems for you. It will raise many, many questions. It will make you hesitate to take the jump into the unknown; it will try to pull you back. It will try to convince you: "With me is safety, security; with me you are living under a shelter, well guarded. I take every care of you. With me you are efficient, skillful. The moment you leave me you will have to leave all your knowledge, and you will have to leave all your securities, safeties.

You will have to drop your armor and you will be going into the unknown. You are unnecessarily taking a risk for no reason at all." It will try to bring beautiful rationalizations. This is one of the rationalizations which almost always happens to every meditator.

It is not you who is asking the question; it is the mind, your enemy, who is putting the question through you. It is mind who is saying "Bhagwan, you continuously tell us to 'be aware,' to 'be a witness.' But can a witnessing consciousness really sing, dance and taste life?"

Yes! In fact, *only* a witnessing consciousness can really sing, dance and taste life. It will appear like a paradox – it is! – but all that is true is always paradoxical. Remember: if truth is not paradoxical then it is not truth at all, then it is something else.

Paradox is a basic, intrinsic quality of truth. Let it sink into your heart forever: truth as such is paradoxical. Although all paradoxes are not truths, all truths are paradoxes. The truth has to be a paradox because it has to be both poles, the negative and the positive, and yet a transcendence. It has to be life and death, and *plus*. By 'plus' I mean the transcendence of both – both, and both not. That is the ultimate paradox.

When you are in the mind, how can you sing? The mind creates misery; out of misery there can be no song. When you are in the mind, how can you dance? Yes, you can go through certain empty gestures called dance, but it is not a real dance.

Only a Meera knows a real dance, or a Krishna, or a Chaitanya; these are the people who know real dance. Others know only the technique of dancing, but there is nothing overflowing; their energies are stagnant. People who are living in the mind are living in the ego, and the ego cannot dance. It can make a performance but not a dance.

The real dance happens only when you have become a witness. Then you are so blissful that the very bliss starts overflowing you; that is the dance. The very bliss starts singing, a song arises on its own accord. And only when you are a witness can you taste life.

I can understand your question. You are worried that by becoming a witness you will become merely a spectator of life. No, to be a spectator is one thing, and to be a witness is a totally different thing, qualitatively different.

A spectator is indifferent; he is dull, he is in a kind of sleep. He does not participate in life. He is afraid, he is a coward. He stands by the side of the road and simply goes on seeing others living. That's what you are doing all your life: somebody else acts in a movie and you see it. You are a spectator! People are glued to their chairs for hours together before their TVs – spectators. Somebody else is singing, you are listening. Somebody else is dancing, you are just a spectator. Somebody else is loving and you are just seeing, you are not a participant. Professionals are doing what you should have done on your own.

A witness is not a spectator.

Then what is a witness? A witness is one who participates yet remains alert. A witness is in the state of *wei-wu-wei*. That is Lao Tzu's word; it means action through inaction. A witness is not one who has escaped from life. He lives in life, lives far more totally, far more passionately, but yet remains a watcher deep down, goes on remembering, "I am a consciousness."

Try it. Walking on the road, remember that you are a consciousness. Walking continues, and a new thing is added – a new richness is added, a new beauty. Something interior is added to the outward act. You become a flame of consciousness, and then the walking has a totally different joy to it: you are on the earth and yet your feet are not touching the earth at all.

That's what Buddha has said: Pass

through a river but don't let the water touch your feet.

That's the meaning of the Eastern symbol of the lotus. You must have seen Buddha's statues, pictures, sitting on a lotus; that is a metaphor. A lotus is a flower that lives in the water and yet the water cannot touch it. The lotus does not escape to the Himalayan caves; he *lives* in the water and yet remains far, far away. Being in the marketplace but not allowing the marketplace to enter into your being, living in the world and yet not of the world: that is what is meant by 'witnessing consciousness'.

That's what I mean by saying to you again and again: Be aware! I am not against action, but your action has to be enlightened by awareness. Those who are against action, they are bound to be repressive, and all kinds of repressions make you pathological, not whole, not healthy.

The monks living in the monasteries – Catholic or Hindu, the monks of the Jains and the Buddhists – who have escaped from life are not true sannyasins. They have simply repressed their desires and they have moved away from the world, the world of action. Where can you be a witness if you move away from the world of action? The world of action is the best opportunity to be aware. It gives you a challenge, it remains constantly a challenge. Either you can fall asleep and become a doer – then you are a worldly man, a dreamer, a victim of illusions; or you can become a witness and yet go on living in the world. Then your action has a different quality to it: it is *really* action. Those who are not aware, their actions are not real actions but *re*actions. They only react.

Somebody insults you and you react. Insult the Buddha – he does not react, he *acts*. Reaction is dependent on the other: he pushes a button and you are only a victim, a slave; you function like a machine.

The *real* person who knows what awareness is never reacts; he acts out of his own awareness. The action does not come from the other's act; nobody can push his button. If he feels spontaneously that this is right to do, he does it; if he feels nothing is needed he keeps quiet. He is not repressive; he is always open, expressive. His expression is multi-dimensional: in song, in poetry, in dance, in love, in prayer, in compassion, he flows.

If you don't become aware, then there are only two possibilities: either you will be repressive or indulgent. In both ways you remain in bondage.

A nun was raped just outside the monastery. When she was finally found, she was carried inside and the nearby physician was called.

He came, raised his hands and said, "This is work for a plastic surgeon!"

A plastic surgeon was called. When he saw the poor nun he exclaimed. "Oh, my God! What a mess! Where should I start?"

The Mother Superior replied, "Well, that is easy. First get that smile off her face!" [1]

The Goose Has Never Been In!

Sometimes, when dark sides of my mind come up, it really scares me. It is very difficult for me to accept that it is just the polar opposite of the bright ones. I feel dirty and guilty and not worth sitting with You in Your immaculate presence. I want to face all facets of my mind and accept them because I hear You often say that acceptance is the condition to transcend the mind. Can You please talk about acceptance?

The basic thing to be understood is that you are not the mind – neither the bright one nor the dark one. If you get identified with the beautiful part, then it is impossible to disidentify yourself from the ugly part; they are two sides of the same coin. You can have it whole, or you can throw it whole, but you cannot divide it.

And the whole anxiety of man is, he wants to choose that which looks beautiful, bright. He wants to choose all the silver linings, leaving the dark cloud behind. But he does not know silver linings cannot exist without the dark cloud. The dark cloud is the background, absolutely necessary for the silver linings to show.

Choosing is anxiety. Choosing is creating trouble for yourself.

Being choiceless means: the mind is there and it has a dark side and it has a bright side – so what? What has it to do with you? Why should you be worried about it?

The moment you are not choosing, all worry disappears. A great acceptance arises, that this is how the mind has to be, this is the nature of the mind. And it is not your problem, because you are not the mind. If you were the mind, there would have been no problem at all. Then who would choose and who would think of transcending? And who would try to accept and understand acceptance?

You are separate, totally separate. You are a witness and nothing else, an observer who gets identified with anything that he finds pleasant – and forgets that the unpleasant is coming just behind it as a shadow.

You are not troubled by the pleasant side – you rejoice in it. The trouble comes when the polar opposite asserts; then you are torn apart. But you started the whole trouble. Falling from being just a witness, you became identified.

The biblical story of the fall is just a fiction. But this is the real fall: the fall from being a witness into getting identified with something and losing your witnessing.

Just try once in a while: let the mind be whatever it is. Remember, you are not it. And you are going to have a great surprise. As you are less identified, the mind starts becoming less powerful because its power comes from your identification; it sucks your blood. But when you start standing aloof and away, the mind starts shrinking.

The day you are completely unidentified with the mind, even for a single moment, there is the revelation: mind simply dies, it is no longer there. Where it was so full, where it was so continuously – day in, day out; waking, sleeping, it was there – suddenly it is not there.

You look all around and it is emptiness, it is nothingness. And with the mind disappears the self.

Then there is only a certain quality of awareness with no 'I' in it. At the most you can call it something similar to 'am-ness', but not 'I-ness'. To be even more exact, it is 'is-ness', because even in 'am-ness' some shadow of the 'I' is still there. The moment you know its is-ness, it has become universal. With the disappearance of the mind disappears the self. And so many things disappear which were so important to you, so troublesome to you. You were trying to solve them and they were becoming more and more complicated; everything was a problem, an anxiety, and there seemed to be no way out.

I will remind you of the story *The Goose is Out*. It is concerned with the mind and your is-ness.

The master says to the disciple to meditate on a koan. A small goose is put into a bottle, fed and nourished. The goose goes on becoming bigger and bigger and bigger, and fills the whole bottle. Now it is too big; it cannot come out of the bottle's mouth, the mouth is too small. And the koan is that you have to bring the goose out without destroying the bottle, without killing the goose.

Now it is mind-boggling.

What can you do? The goose is too big; you cannot take it out unless you break the bottle, but that is not allowed. Or, you can bring it out by killing it; then you don't care whether it comes out alive or dead. That is not allowed either.

Day in, day out, the disciple meditates, finds no way, thinks this way and that way – but in fact there is no way. Tired, utterly exhausted, a sudden revelation – suddenly he understands that the master cannot be interested in the bottle and the goose; they must represent something else. The bottle is the mind, you are the goose...but with witnessing it is possible. Without being *in* the mind, you can become identified with it so much that you start feeling you *are* in it!

He runs to the master, to say that the goose is out. And the master says, "You have understood it. Now keep it out. It has never been in."

If you go on struggling with the goose and the bottle there is no way for you to solve it. It is the realization that "It must represent something else; otherwise the master cannot give it to me. And what can it be?" – because the whole function between the master and the disciple, the whole business is about the mind and awareness.

Awareness is the goose which is not in the bottle of the mind. But you are believing that it *is* in it, and asking everyone how to get it out. And there are idiots who will help you with techniques to get out of it. I call them idiots because they have not understood the thing at all.

The goose *is* out, has never been in;

so the question of bringing it out does not arise.

Mind is just a procession of thoughts passing in front of you on the screen of the brain. You are an observer. But you start getting identified with beautiful things – those are bribes. And once you get caught in the beautiful things you are also caught in the ugly things, because mind cannot exist without duality. Awareness cannot exist with duality, and mind cannot exist without duality.

Awareness is non-dual, and mind is dual. So just watch.

I don't teach you any solutions. I teach you *the* solution.

Just get back a little and watch. Create a distance between you and your mind. Whether it is good, beautiful, delicious, something that you would like to enjoy closely, or it is ugly – you remain as far away as possible. Look at it just the way you look at a film. But people get identified even with films.

I have seen, when I was young – I have not seen any movie for a long time – but I have seen people weeping, tears falling. It is good that it is dark in a movie house; it saves them from feeling embarrassed – and nothing is happening!

I used to ask my father, "Did you see? The fellow by your side was crying!"

He said, "The whole hall was crying. The scene was such..."

"But," I said, "there is only a screen and nothing else. Nobody is killed, there is no tragedy happening – just a projection of a film. Just pictures moving on the screen; and people laugh, and people weep, and for three hours they are almost lost. They become part of the movie, they become identified with some character."

My father said to me, "If you are raising questions about people's reactions, then you cannot enjoy the film."

I said, "I can enjoy the film, but I don't want to cry, I don't see any enjoyment in it. I can see it as a film, but I don't want to become a part of it. These people are all becoming part of it."

You get identified with anything. People get identified with other persons and then they create misery for themselves. They get identified with things, then they get miserable if that thing is missing.

Identification is the root cause of your misery. And every identification is identification with the mind.

Just step aside, let the mind pass.

And soon you will be able to see that there is no problem at all – the goose is out.

You don't have to break the bottle, you don't have to kill the goose either. [2]

The Watcher on the Hill

I seem to be neither totally in the world, nor the watcher on the hill. How to be someplace? I feel like I am in between everything I do.

Then that is exactly the place you should be.

You go on creating problems. Wherever you are, be there. There is no need to be a watcher on the hills. There should be no 'should'. Once 'should' enters life you are already poisoned. There should be no goal. There should be no right or wrong. This is the only sin: to think in terms of division, values, condemnation, appreciation.

Wherever you are ... nothing is wrong in between the watcher on the hills and a man in the world. That's *exactly* where you should be.

And I say: wherever you are, if you can accept it, immediately then and there you have become the watcher on the hills. Even in hell, if you accept it, hell disappears, because hell can remain only through your rejection. Hell disappears and heaven appears. Whatsoever you accept becomes heavenly, and whatsoever you reject becomes hell.

It is said that a saint cannot be thrown into hell because he knows the alchemy to transform it. You have heard that sinners go to hell and saints to heaven – but you have heard the wrong thing. The case is just the other way around: wherever sinners go, they create hell and wherever saints go, they create heaven. Saints are not sent to heaven. There is nobody to send and manage all this – there is nobody. But wherever they go, this is the way they are: they create their heaven. They carry their heaven with them, within them. And sinners? – you can send them to heaven: they will create hell. They cannot do otherwise.

So what is the definition of a saint or a sinner? My definition is: a saint is one who has come to know the alchemical secret of transforming everything into heaven. And a sinner is one who does not know the secret of transforming things into beautiful existences. Rather, on the contrary, he goes on making things ugly.

Whatsoever you are will be reflected around you. So don't try to be anything else. And don't try to be some other place. That is the disease called man: always to become somebody, to be some other place, always rejecting that which is, and always hankering for that which is not. This is the disease called man.

Be alert! Do you see it?! It is a simple fact to be seen. I am not theorizing about it; I am not a theoretician. I am simply indicating a bare, naked fact – that if you can live in this moment wherever you are and forget about the future, goals, the idea of becoming something else, immediately, the whole world around you is transformed; you have become a transforming force.

Acceptance ... a deep, total acceptance is what religion is all about.

A wants to become B; B wants to become C. Then the fever of becoming is created.

You are not a becoming; you are a being. You are already that which you can be, which you can ever be – you are already that. Nothing more can be done about you; you are a finished product.

This is the meaning I give to the story that God created the world: when the perfect creates, the creation is perfect. When God creates, how can you improve upon it? Just think of the whole absurdity; the whole idea is absurd.

You are trying to improve upon God; you cannot improve. You can be miserable, that's all. And you can suffer unnecessarily. And you will suffer diseases which are just in your imagination and nowhere else. God creating means: out of perfection comes perfection.

You are perfect! Nothing else is needed. Look right now, this very moment, within yourself. Have a direct insight. What is needed? Everything is simply perfect and beautiful. Not even a cloud can I see. Just look within yourself – not even a cloud in your inner space. Everything is full of light.

But the mind will say, sooner or later, to be something else, to be somewhere else, to become. The mind doesn't allow you to be. The mind is becoming, and your soul is being. That's why Buddhas go on saying: "Unless you drop all desiring you will not attain!"

Desiring means becoming. Desiring means to be something else. Desiring means not to accept the case as you are, not to be in a total 'yes' mood – no matter what the situation.

To say "yes" to life is to be religious; to say "no" to life is to be irreligious. And whenever you desire something you are saying "no." You are saying that something better is possible.

The trees are happy and the birds are happy and the clouds are happy – because they have no becoming. They are simply whatsoever they are.

The rosebush is not trying to become a lotus. No, the rosebush is absolutely happy to be a rosebush. You cannot persuade the rosebush. Howsoever you advertise the lotus, you will not be able to corrupt the mind of the rosebush to become a lotus. The rosebush will simply laugh – because a rosebush is a rosebush is a rosebush. It is simply settled and centered in its being. That's why the whole nature is without any fever: calm and quiet and tranquil. And settled!

Only the human mind is in a chaos, because everybody is hankering to be somebody else. This is what you have been doing for a thousand and one lives. And if you don't awaken now, when are you thinking to

awaken? You are already ripe for awakening.

Just start from this very moment to live and enjoy and delight. Drop desiring! Whatsoever you are, enjoy it.

Delight in your being. And then suddenly time disappears, because time exists only with desiring. Future exists because you desire.

Then you will be like birds; listen to them. Then you will be like trees; look – the freshness, the greenery, the flowers.

Please be where you are. I am not here to create a new desire in you; I am simply here to make you aware of the whole absurdity of desiring. Desiring is *sansar*.

Understanding the futility of desire is to become enlightened. One who has found out that he is already that which he always wanted to be is a buddha. And you are all buddhas, howsoever fast asleep and snoring. That makes no difference.

Let me be your alarm. Open your eyes. You have slept long enough. It is time to awaken. The morning is knocking at the door. [3]

Where Did You Leave Your Bicycle?

During the meditations, my mind still goes five hundred miles per hour. I never experience silence, and whatever witnessing happens is very short, like flashes. Am I wasting my time?

Your mind is mighty slow. Five hundred miles per hour, only?! And do you think this is speed? Mighty slow you are. Mind goes so fast it knows no speed. It is faster than light. Light travels 186,000 miles in one second; mind is faster than that. But nothing to be worried about – that is the beauty of the mind, that is a great quality! Rather than taking it negatively, rather than fighting with it, befriend the mind.

You say: "During the meditations, my mind still goes five hundred miles per hour" – let it go! Let it go faster. You be a watcher. You watch the mind going around so fast, with such speed. Enjoy this! Enjoy this play of the mind.

In Sanskrit we have a special term for it; we call it *chidvilas* – the play of consciousness. Enjoy it! – this play of mind rushing towards the stars, moving so fast from here and there, jumping all over existence. What is wrong in it? Let it be a beautiful dance. Accept it.

My feeling is that what you are doing is trying to stop it – you cannot do that. Nobody can stop the mind! Yes, mind stops one day, but nobody can stop it. Mind stops, but that is not out of your effort. Mind stops out of your understanding.

You just *watch* and try to see what is happening, why this mind is rushing. It is not rushing without any reason. Try to see *why* this mind is rushing, where it is rushing – you must be ambitious. If it thinks about money, then try to understand. Mind is not the question. You start dreaming about money, that you have won a lottery

or this and that, and then you even start planning how to spend it, what to purchase and what not. Or, the mind thinks you have become a president, a prime minister, and then you start thinking what to do now, how to run the country, or the world. Just *watch* the mind! – what mind is going towards.

There must be a deep seed in you. You cannot stop the mind unless that seed disappears. The mind is simply following the order of your innermost seed. Somebody is thinking about sex; then somewhere there is repressed sexuality. Watch where mind is rushing. Look deep into yourself, find where the seeds are.

I have heard: The parson was very much worried. "Listen," he said to his verger, "somebody has stolen my bicycle."

"Where have you been on it, Rector?" inquired that worthy.

"Only around the parish on my calls."

The verger suggested that the best plan would be for the rector to direct his Sunday sermon to the ten commandments. "When you get to 'Thou shalt not steal,' you and I will watch the faces – we will soon see."

Sunday came, the rector started in fine flow about the commandments, then lost his thread, changed his subject, and trailed off lamely.

"Sir," said the verger, "I thought you were going to..."

"I know, Giles, I know. But you see, when I got to 'Thou shalt not commit adultery,' I suddenly remembered where I had left my bicycle."

Just see where you have left your bicycle. The mind is rushing for certain reasons.

The mind needs understanding, awareness. Don't try to stop it. If you try to stop it, in the first place you cannot succeed; in the second place, if you *can* succeed – one can succeed if one makes persevering effort for years – if you *can* succeed, you will become dull. No satori will happen out of it.

In the first place, you cannot succeed; and it is good that you cannot succeed. If you *could* succeed, if you managed to succeed, that would be very unfortunate – you would become dull, you would lose intelligence. With that speed there is intelligence, with that speed there is continuous sharpening of the sword of thinking, logic, intellect. Please don't try to stop it. I am not in favor of dullards, and I am not here to help anybody to become stupid.

In the name of religion, many people have become stupid, they have almost become idiots – just trying to stop the mind without any understanding about why it is going with such speed...why in the first place? The mind cannot go without any reason. Without going into the reasons, in the layers, deep layers of the unconscious, they just try to stop. They *can* stop, but they will have to pay a price, and the price will be that their intelligence will be lost.

You can go around India, you can find thousands of sannyasins, mahatmas; look into their eyes – yes, they are good people, nice, but stupid. If you look in their eyes there is no intelligence, you will not see any lightning. They are uncreative people; they have not created anything. They just sit there. They are vegetating, they are not alive people. They have not helped the world in *any* way. They have not even produced a painting or a poem or a song, because even to produce a poem you need intelligence, you need certain qualities of the mind.

I would not suggest that you stop the mind, rather, that you understand it. With understanding a miracle happens. The miracle is that with understanding, by and by, when you understand the causes and those causes are looked into deeply, through looking deeply into those causes, those causes disappear, mind slows down. But intelli-

gence is not lost, because mind is not forced.

What are you doing if you don't remove the causes by understanding? You are driving a car, for example, and you go on pressing the accelerator and at the same time you try to press the brake. You will destroy the whole mechanism of the car. And there is every possibility you will have some accident. This cannot be done together. If you are pushing the brake, then leave the accelerator alone; don't push it any more. If you are pushing the accelerator, then don't push the brake. *Don't* do both the things together, otherwise you will destroy the whole mechanism; you are doing two contradictory things.

You carry ambition – and you try to stop the mind? Ambition creates the speed, so you are accelerating the speed – and putting a brake on the mind. You will destroy the whole subtle mechanism of the mind, and mind is a very delicate phenomenon, the most delicate in the whole of existence. So don't be foolish about it.

There is no need to stop it.

You say: "I never experience silence, and whatever witnessing happens is very short, like flashes."

Feel happy! Even that is something of tremendous value. Those flashes, they are not ordinary flashes. Don't just take them for granted! There are millions of people for whom even those small glimpses have not happened. They will live and die and they will never know what witnessing is – even for a single moment. You are happy, you are fortunate.

But you are not feeling grateful. If you don't feel grateful, those flashes will disappear; feel grateful, they will grow. With gratitude, everything grows. Feel happy that you are blessed – they will grow. With that positivity, things will grow.

"And whatever witnessing happens is very short."

Let it be very short! If it can happen for a single split moment, it is happening; you will have the taste of it. And with the taste, by and by, you will create more and more situations in which it happens more and more.

"Am I wasting my time?"

You cannot waste time, because you don't possess time. You can waste something that you possess. Time you don't possess. Time will be wasted anyway whether you meditate or not – time will be wasted. Time is rushing by. Whatsoever you do, do anything or don't do anything, time is going. You cannot save time so how can you waste time? You can waste only something which you can save. You don't possess time. Forget about it!

And the best use you can have of time is to have these small glimpses – because finally you will come to see only those moments have been saved which were moments of witnessing, and all else has gone down the drain. The money that you earned, the prestige that you earned, the respectability that you earned, is all gone down the drain. Only those few moments that you had some flashes of witnessing, only those moments are saved. Only those moments will go with you when you leave this life – only those moments can go, because those moments belong to eternity, they don't belong to time.

Feel happy it is happening. It always happens slowly, slowly. One drop by one drop, a great ocean can become full. It happens in drops; in drops the ocean is coming. You just receive it with gratitude, with celebration, with thankfulness.

And don't try to stop the mind. Let the mind have its speed – you watch. [4]

Just a 180° Turn

Two Polacks were driving along in the front seat of their car. As they approached a corner, the one who was driving said to his friend, "Will you look out of the window and see if the indicator, the turn signal, is working?" He promptly leaned out of the window and looked at the indicator light and shouted back at his friend, "Yes it is – no it's not, yes it is – no it's not, yes it is – no it's not." Bhagwan, if anybody were to ask me whether I was witnessing or not, my answer would have to be the same: Yes I am, no I'm not; yes I am, no I'm not. Is it like that all the way home?

It is not, because as far as your witnessing is concerned, it may be coming and going, and your answer may be perfectly the same as the Polack who said that the indicator is working, "Yes – no – yes again..."

That is the function of the indicator; to be, not to be; to be, not to be. But don't laugh at the poor Polack. As far as *his* awareness is concerned, he is fully aware. Whenever it is working he says "yes"; whenever it is not working he says "no." His awareness of the indicator is continuous. The indicator goes on changing, but the Polack remains fully aware of when it is working, when it is not working, when it is on, when it is off. His awareness is a continuity.

If you can give the same answer about your witnessing: "Yes I am witnessing, no I am not witnessing, yes I am witnessing, no I am not witnessing," then you have to remember that there is something more behind these witnessing moments which is witnessing all this process. Who is witnessing that sometimes you are witnessing and sometimes you are not witnessing? Something is constant.

Your witnessing has become just an indicator; don't be bothered by it. Your emphasis should be on the eternal, the constant, the continuum – and it is there. And it is in everyone, we have just forgotten it.

But even in times when we have forgotten it, it is there in its absolute perfection. It is like a mirror which is able to mirror everything, is still mirroring everything, but you are standing with your back

towards the mirror. The poor mirror is mirroring your back.

Turn, it will mirror your face.

Open your heart, it will mirror your heart.

Put everything on the table, don't hide even a single card and it will reflect your whole reality.

But if you go on standing with your back to the mirror looking all around the world asking people, "Who am I?" then it is up to you. Because there are idiots who will come and teach you that "This is the way. Do this and you will know who you are."

No method is needed, just a 180-degree turn – and that is not a method.

And the mirror is your very being.

You may not have looked at the joke in this light. If you tell the joke to anybody he is going to laugh because the Polack is so stupid, because that is the function of the indicator – to be on, off, on, off. But you have brought me a joke – I cannot simply laugh at it because I see something more in it which perhaps nobody will see.

The Polack is constant, alert. He does not miss a single point, a single moment.

And when you say "witnessing, yes" and then it disappears and you say "no" – again it appears, you say "yes"...it simply shows that there is something behind all these moments of witnessing and not witnessing. The *true* witness, which is reflecting the changing process of what you *think* is your witness, is behind. It is not the true witness, it is only the indicator.

Forget the indicator.

Remember the constant mirroring that goes on twenty-four hours within you, silently watching everything. Slowly, slowly clean it – there is so much dust on it, centuries of dust. Remove the dust.

And one day, when the mirror is completely clean, those moments of witnessing and not-witnessing will disappear; you will be simply a witness.

And unless you find that eternity of witnessing, all other kinds of witnessing are part of mind. They have no value. [5]

All Paths Merge on the Mountain

Is awareness a higher value than love?

The highest peak is the culmination of all values: truth, love, awareness, authenticity, totality. At the highest peak they are indivisible. They are separate only in the dark valleys of our unconsciousness. They are separate only when they are polluted, mixed with other things. The moment they become pure they become one; the more pure, the closer they come to each other.

For example, each value exists on many planes; each value is a ladder of many rungs. Love is lust – the lowest rung, which touches hell; and love is also prayer – the highest rung, which touches paradise. And between these two there are many planes easily discernible.

In lust, love is only one percent: ninety-nine percent are other things: jealousies, ego trips, possessiveness, anger, sexuality. It is more physical, more chemical; it has nothing deeper than that. It is very superficial, not even skin deep.

As you go higher, things become deeper; they start having new dimensions. That which was only physiological starts having a psychological dimension to it. That which was nothing but biology starts becoming psychology. We share biology with all the animals; we don't share psychology with all the animals.

When love goes still higher – or deeper, which is the same – then it starts having something of the spiritual in it. It becomes metaphysical. Only Buddhas, Krishnas, Christs, know that quality of love.

Love is spread all the way and so

are other values. When love is one hundred percent pure you cannot make any distinction between love and awareness; then they are no more two. You cannot make any distinction even between love and God; they are no more two. Hence Jesus' statement that God is love. He makes them synonymous. There is great insight in it.

On the periphery everything appears separate from everything else; on the periphery existence is many. As you come closer to the center, the manyness starts melting, dissolving, and oneness starts arising. At the center, everything is one. Hence your question is right only if you don't understand the highest quality of love and awareness. It is absolutely irrelevant if you have any glimpse of Everest, of the highest peak.

You ask: "Is awareness a higher value than love?"

There is nothing higher and nothing lower; in fact, there are not two values at all. There are two paths from the valley leading to the peak. One path is of awareness, meditation: the path of Zen. The other is the path of love, the path of the devotees, the *bhaktas*, the Sufis. These two paths are separate when you start the journey; you have to choose. Whichever you choose is going to lead to the same peak. And as you come closer to the peak you will be surprised: the travelers on the other path are coming closer to you. Slowly slowly, the paths start merging into each other. By the time you have reached the ultimate, they are one.

The person who follows the path of awareness finds love as a consequence of his awareness, as a by-product, as a shadow. And the person who follows the path of love finds awareness as a consequence, as a by-product, as a shadow of love. They are two sides of the same coin.

And remember: if your awareness lacks love then it is still impure; it has not yet known one hundred percent purity. It is not yet *really* awareness; it must be mixed with unawareness. It is not pure light; there must be pockets of darkness inside you still working, functioning, influencing you, dominating you. If your love is without awareness, then it is not love yet. It must be something lower, something closer to lust than to prayer.

So let it be a criterion: if you follow the path of awareness, let love be the criterion. When your awareness suddenly blooms into love, know perfectly well that awareness has happened, *samadhi* has been achieved. If you follow the path of love, then let awareness function as a criterion, as a touchstone. When suddenly, from nowhere, at the very center of your love, a flame of awareness starts arising, know perfectly well.... Rejoice! You have come home. [6]

Celebrating Consciousness

After working with the cathartic techniques for a few years, I feel that a deep inner harmony, balance and centering is happening to me. But you said that before entering into the final stage of samadhi, one passes through a great chaos. How do I know if I am finished with the chaotic stage?

First, for hundreds of lives you have lived in a chaos. It is nothing new. It is very old. Secondly, the dynamic methods of meditation which have catharsis as their foundation allow all chaos within you to be thrown out. That is the beauty of these techniques. You cannot sit silently, but you can do the dynamic or the chaotic meditations very easily. Once the chaos is thrown out, a silence starts happening to you. Then you can sit silently. If rightly done, continuously done, then the cathartic techniques of meditation will simply dissolve all your chaos into the outside world. You will not need to pass through a mad stage. That's the beauty of these techniques. The madness is being thrown out already. It is in-built in the technique.

But if you sit silently as Patanjali suggests...Patanjali had no cathartic methods; it seems they were not needed in his time. People were naturally very silent, peaceful, primitive. The mind was not yet functioning too much. People slept well, lived like animals. They were not very much thinking, logical, rational, they were more centered in the heart, as primitive people are even now. And life was such that it allowed many catharses automatically.

For example, a woodcutter: he need not have any catharsis because just by cutting wood, all his murderous instincts are thrown out. Cutting wood is like murdering a tree. A stone breaker need not do cathartic meditation. He is doing it the whole day. But for modern man things have changed.

Now you live in such comfort that there is no possibility of any catharsis in your life, except that you can drive in a mad way.

That's why in the West more people die every year through car accidents than by anything else. That is the greatest disease. Neither cancer nor tuberculosis nor any other disease takes such a toll of lives as car driving. In one year of the second world war, millions of people died; more people die every year around the earth just because of mad automobile drivers.

You may have observed if you are a driver, that whenever you are angry you go fast. You go on pushing the accelerator, you simply forget about the brake. When you are very hateful, irritated, the car becomes a medium of expression. Otherwise you live in such comfort, doing less and less with the body, living more and more in the mind.

Those who know about the deeper centers of the brain say that people who work with their hands have less anxiety, less tension; they sleep well because hands are connected with the deepest mind, the deepest center of the brain – your right hand with the left brain, your left hand with the right brain. When you work with the hands, energy is flowing from the head into the hands and being released. People who are working with their hands don't need catharsis. But people who work with their heads need much catharsis because they accumulate much energy, and there is no way in their body, no opening for it to go out. It goes on and on inside the mind; the mind goes mad.

In our culture and society – in the office, in the factory, in the market – people who work with heads are known as heads: head clerk, or head superintendent, and people who work with hands are known as hands. It is condemnatory. The very word 'hands' has become condemnatory.

When Patanjali was working on these sutras, the world was totally different. People were 'hands'. There was no need for catharsis specifically; life was itself a catharsis. Then they could sit silently very easily, but you cannot sit. Hence, I have been inventing cathartic methods. Only after them can you sit silently, not before.

"After working with the cathartic techniques for a few years, I feel that a deep inner harmony, balance, and centering is happening to me."

Now don't create trouble; let it happen. Now the mind is poking in its nose. The mind says, "How can it happen? First I must pass through chaos." This idea can create chaos.

This has been my observation: people hanker for silence, and when it starts happening, they can't believe it. It is too good to be true, and particularly people who have always condemned themselves cannot believe that it is happening to them: "Impossible! It may have happened to a Buddha or a Jesus, but to me? No, it is not possible." They come to me; they are so disturbed by silence, that it is happening: "Is it true, or am I imagining it?" Why bother? Even if it is imagination, it is better than imagining anger, it is better than imagining sex, lust.

And I tell you, nobody can imagine silence. Imagination needs some form; silence has no form. Imagination means thinking in images, and silence has no image. You cannot imagine it. There is no possibility. You cannot imagine enlightenment, you cannot imagine satori, samadhi, silence, no. Imagination needs some base, some form, and silence is formless, indefinable. Nobody has ever painted a picture of it; nobody can paint one. Nobody has carved an image of it; nobody could do it.

You cannot imagine silence. The mind is playing tricks. The mind will say, "It must be imagination. How can it be possible for you, such a stupid man as you, and silence happening to you? – must be you are imagining," or, "This

guy Rajneesh has hypnotized you. You must be deceived somehow."

Don't create such problems. Life has enough problems. When silence is happening, enjoy it, celebrate it. It means the chaotic forces have been thrown out. The mind is playing its last game. It plays to the very end; to the very, very end it goes on playing. At the last moment, when enlightenment is just about to happen, then too the mind plays the last game, because it is the last battle.

Don't worry about it, whether it is real or unreal, or whether chaos will come after it or not, because by thinking in this way you have already brought the chaos. It is your idea which can create chaos, and when it is created, the mind will say, "Now listen, I told you so."

Mind is very self-fulfilling. First it gives you a seed, and when it sprouts the mind says, "Look, I was telling you beforehand that you are deceived." The chaos has come, and it has been brought by the idea. So why bother about whether the chaos is still to come in the future or not, or whether it has passed or not? Right this moment, you are silent – why not celebrate it? And I tell you, if you celebrate, it grows.

In this world of consciousness, nothing is so helpful as celebration. Celebration is like watering a plant. Worry is just the opposite of celebration, it is just like cutting the roots. Feel happy! Dance with your silence. This moment is there – enough. Why ask for more? Tomorrow will take care of itself. This moment is too much; why not live it, celebrate it, share it, enjoy it? Let it become a song, a dance, a poetry; let it be creative. Let your silence be creative; do something with it.

Millions of things are possible because nothing is more creative than silence: no need to become a very great painter, world famous, a Picasso; no need to become a Henry Moore; no need to become a great poet. Those ambitions of being great are of the mind, not of the silence.

In your own way, howsoever small, paint. In your own way, howsoever small, make a haiku. In your own way, howsoever small, sing a song, dance a little, celebrate, and you will find the next moment brings more silence. Once you know that the more you celebrate, the more is given to you; the more you share, the more you become capable of receiving it, each moment it goes on growing, growing.

The next moment is always born out of this moment, so why worry about it? If this moment is silent, how can the next moment be chaos? From where will it come? It is going to be born out of this moment. If I am happy this moment, how can I be unhappy in the next moment?

If you want the next moment to be unhappy, you will have to become unhappy in this moment, because out of unhappiness, unhappiness is born; out of happiness, happiness is born. Whatsoever you want to reap in the next moment, you will have to sow right now. Once the worry is allowed and you start thinking that chaos will come, it will come; you have already brought it. Now you will have to reap it; it has already come. No need to wait for the next moment; it is already there.

Remember this, and this is really something strange: when you are sad you never think that it may be imaginary. Never have I come across a man who is sad and who says to me that maybe it is just imaginary. Sadness is perfectly real. But happiness? – immediately something goes wrong and you start thinking, "Maybe it is imaginary." Whenever you are tense, you never think it is imaginary. If you can think that your tension and anguish are imaginary, they will disappear. And if you think your silence and happiness are imaginary, they will disappear.

Whatsoever is taken as real, becomes real. Whatsoever is taken

as unreal, becomes unreal. You are the creator of your whole world around you; remember this. It is so rare to achieve a moment of happiness, bliss – don't waste it in thinking. But if you don't do anything, the possibility of worry is there. If you don't do anything – if you don't dance, if you don't sing, if you don't share – the possibility is there. The very energy that could have been creative will create the worry. It will start creating new tensions inside.

Energy has to be creative. If you don't use it for happiness, the same energy will be used for unhappiness. And for unhappiness you have such deep-rooted habits that the energy flow is very loose and natural. For happiness it is an uphill task.

So the first few days you will have to be constantly aware. Whenever there is a happy moment, let it grip you, possess you. Enjoy it so totally; how could the next moment be different? From where would it be different? From where would it come?

Your time is created within you. Your time is not my time. There exist as many parallel times as there are minds. There is no one time. If there were one time, then there would be difficulty. Then amidst the whole miserable humankind, nobody could become a buddha because we belong to the same time.

No, it is not the same. My time comes from me – it is my creativity. If this moment is beautiful, the next moment is born more beautiful – this is my time. If this moment is sad for you, then a sadder moment is born out of you – that is your time. Millions of parallel lines of time exist. And there are a few people who exist without time – those who have attained to no-mind. They have no time because they don't think about the past; it is gone, so only fools think about it. When something is gone, it is gone.

There is a Buddhist mantra: *Gate, gate, para gate – swaha*, "Gone, gone, absolutely gone; let it go to the fire." The past is gone, the future has not yet come. Why worry about it? When it comes, we will see. You will be there to encounter it, so why worry about it? The gone is gone, the not-come has not come yet. Only this moment is left, pure, intense with energy. Live it! If it is silence, be grateful. If it is blissful, thank God, trust it. And if you can trust, it will grow. If you distrust, you have already poisoned it. [7]

Tune In to Uncertainty

The more I watch myself, the more I experience the falseness of my ego. I have started to feel like a stranger to myself, no longer knowing what is false. This leaves me with an uncomfortable feeling of having no guidelines, as I sensed I had before.

This happens; this is bound to happen. And remember that one should be happy that it has happened; it is a good indication. When one starts on the inner journey everything seems to be clear, rooted, because the ego is in control and the ego has all the guidelines. The ego has all the maps, the ego is the master.

When you move a little further into the journey, the ego starts evaporating, seems to be more and more false, seems to be more and more a deception, a hallucination. When one starts awakening out of the dream, then guidelines are lost. Now the old master is no more the master, and the new master has not yet arisen. There is a confusion, a chaos. This is a good indication.

Half the journey is over, but there will be an uncomfortable feeling, an uneasiness, because you feel lost, a stranger to yourself, not knowing who you are. Before, you knew who you were: your name, your form, your address, your bank balance – everything was certain, this was you. You had an identification with the ego. Now the ego is evaporating, the old house is falling and you don't know who you are, where you are. Everything is murky, cloudy, and the old certainty is lost.

This is good because the old certainty was a false certainty. It was not a certainty, in fact. Deep behind it there was uncertainty. That's why, when the ego evaporates, you feel uncertain. Now the deeper layers of your being are revealed to you – you feel a stranger. You were always a stranger, only the ego deceived you

into feeling that you knew who you were. The dream was too much, it looked too real.

In the morning when you are coming out of a dream, suddenly you don't know who or where you are. Have you felt this feeling sometimes in the morning? – when suddenly you are awakened out of a dream, and for some moments you don't know where you are, who you are and what is happening? The same happens when one comes out of the dream of the ego. Discomfort, uneasiness, uprootedness will be felt, but one should be happy about it. If you become miserable about it, you will fall back to the old state of affairs where things were certain, where everything was mapped, charted, where you knew, where guidelines were clear.

Drop uneasiness. Even if it is there, don't be too impressed by it. Let it be there, watch, and that too will go. Soon uneasiness will disappear. It is just there because of the old habit of certainty. You don't know how to live in an uncertain universe. You don't know how to live in insecurity. The uneasiness is there because of the old security. It is just because of the old habit, a hangover. It will go. One just has to wait, watch, relax, and feel happy that something has happened. And I tell you, it is a good indication. Many have turned back from that point just to feel comfortable again, at ease, at home. They have missed. They were just coming nearer the goal, and they turned back. Don't do that; go ahead. Uncertainty is good, nothing is wrong with it. You have only to be tuned, that's all.

You are tuned with the certain universe of the ego, the secure universe of the ego. Howsoever false on the surface, everything seems to be perfectly as it should be. You need a little tuning with the uncertain existence.

Existence is uncertain, insecure, dangerous. It is a flux – things moving, changing. It is a strange world; get acquainted with it. Have a little courage and don't look backwards, look forward; soon the uncertainty itself will become beautiful, the insecurity itself will become beautiful.

In fact, only insecurity is beautiful, because insecurity is life. Security is ugly, it is a part of death – that's why it is secure. To live without guidelines is the only way to live. When you live with guidelines, you live a false life. Ideals, guidelines, disciplines – you force something on your life, you mold your life, you don't allow it to be, you try to make something out of it. Guidelines are violent and all ideals are ugly. Through them you will miss yourself. You will never attain to your being.

Becoming is not being. All becoming, and all effort to become something, will force something on you. It is a violent effort. You may become a saint, but in your saintliness there will be ugliness. I tell you, and I emphasize it: to live life without any guidelines is the only saintliness possible. Even then, you may become a sinner; but in being a sinner, there will be a holiness, a saintliness.

Life is holy; you need not force anything upon it, you need not mold it, you need not give it a pattern, a discipline and an order. Life has its own order, it has its own discipline. You simply move with it, you float with it, you don't try to push the river. The river is flowing – you become one with it and the river takes you to the ocean. This is the life of a sannyasin: a life of happening, not of doing. Then your being reaches, by and by, above the clouds, beyond the clouds and conflicts. Suddenly you are free. In the disorder of life you find a new order. But the quality of the order is totally different now. It is nothing imposed by you, it is intimate to life itself.

Trees also have an order, as do rivers, mountains, but those are not orders imposed by moralists, puri-

tans, priests. They don't go to somebody to find the guidelines. Order is intrinsic; it is in life itself. Once the ego is not there to manipulate, to push and pull here and there – "Do this and that" – when you are completely freed from the ego, a discipline comes to you, an inner discipline. It is unmotivated. It is not seeking something, it simply happens: as when you breathe, as when you feel hungry and you eat, as when you feel sleepy and you go to bed. It is an inner order, an intrinsic order. That will come when you become tuned with insecurity, when you become tuned with your strangeness, when you become tuned with your unknown being.

In Zen they have a saying, one of the most beautiful: when a person lives in the world, mountains are mountains, rivers are rivers. When a person moves into meditation, now mountains are no more mountains, rivers are no more rivers. Everything is a confusion and a chaos. But when a man has attained to satori, to samadhi, again rivers are rivers and mountains are mountains.

There are three stages: in the first, you are certain with the ego, in the third you are absolutely certain with the non-ego, and just in between the two, the chaos; when the certainty of the ego disappears and the certainty of life has not yet come. This is a very, very potential moment, very pregnant. If you become afraid and turn back, you will miss the possibility.

Ahead is the real certainty. That real certainty is not against uncertainty. Ahead is the real security, but that security is not against insecurity. That security is so vast that it contains insecurity within itself. It is so vast that it is not afraid of insecurity. It absorbs insecurity into itself, it contains all contradictions. So somebody can call it insecurity and somebody can call it security. In fact it is neither, or both. If you feel that you have become a stranger to yourself, celebrate it, feel grateful. Rare is this moment; enjoy it. The more you enjoy, the more you will find that the certainty is coming nearer to you, coming faster and faster towards you. If you can celebrate your strangeness, your uprootedness, your homelessness, suddenly you are at home – the third stage has come. [8]

Count the Moments of Awareness

You tell us to be aware of everything – which means to be a witness to everything, every act. When I decide to be aware in work, I forget about awareness, and when I become aware that I was not aware, I feel guilty; I feel that I have made a mistake. Could You please explain?

It is one of the basic problems for anybody who is trying to be aware while at work – because work demands that you should forget yourself completely. You should be involved in it so deeply ... as if you are absent. Unless such total involvement is there, the work remains superficial.

All that is great, created by man – in painting, in poetry, in architecture, in sculpture, in any dimension of life – needs you to be totally involved. And if you are trying to be aware at the same time, your work will never be first rate, because you will not be in it.

So awareness while you are working needs a tremendous training and discipline, and one has to start from very simple actions, for example, walking. You can walk, and you can be aware that you are walking – each step can be full of awareness. Eating ... just the way they drink tea in Zen monasteries – they call it the 'tea ceremony', because sipping the tea, one has to remain alert and aware.

These are small actions but to begin with they are perfectly good. One should not start with something like painting, dancing – those are very deep and complex phenomena. Start with small actions of daily routine life. As you become more and more accustomed to awareness, as awareness becomes just like breathing – you don't have to make any effort for it, it has become spontaneous – then in any act, any work, you can be aware.

But remember the condition: it has to be effortless; it has to come out

of spontaneity. Then painting or composing music, or dancing, or even fighting an enemy with a sword, you can remain absolutely aware. But that awareness is not the awareness you are trying for. It is not the beginning; it is the culmination of a long discipline. Sometimes it can happen without discipline too.

But this can happen only rarely – in extreme conditions. In everyday life you should follow the simple course. First become aware about actions which do not need your involvement. You can walk and you can go on thinking; you can eat and you can go on thinking. Replace thinking by awareness. Go on eating, and remain alert that you are eating. Walk, replace thinking by awareness. Go on walking; perhaps your walking will be a little slower and more graceful. But awareness is possible with these small acts. And as you become more and more articulate, use more complicated activities.

A day comes that there is no activity in the world in which you cannot remain alert at the same time, doing the act with totality.

You are saying, "When I decide to be aware in work, I forget about awareness." It has not to be your decision, it has to be your long discipline. And awareness has to come spontaneously; you are not to call it, you are not to force it.

"And when I become aware that I was not aware, I feel guilty." That is absolute stupidity. When you become aware that you were not aware, feel happy that at least now you are aware. For the concept of guilt, there is no place in my teachings.

Guilt is one of the cancers of the soul. And all the religions have used guilt to destroy your dignity, your pride, and to make you just slaves. There is no need to feel guilty, it is natural. Awareness is such a great thing that even if you can be aware for a few seconds, rejoice. Don't pay attention to those moments when you forgot. Pay attention to that state when you suddenly remember, "I was not aware." Feel fortunate that at least, after a few hours, awareness has returned.

Don't make it a repentance, a guilt, a sadness – because by being guilty and sad, you are not going to be helped. You will feel, deep down, a failure. And once a feeling of failure settles in you, awareness will become even more difficult.

Change your whole focus. It is great that you became aware that you had forgotten to be aware. Now don't forget for as long as possible. Again, you will forget; again, you will remember – but each time, the gap of forgetfulness will become smaller and smaller. If you can avoid guilt, which is basically Christian, your gaps of unawareness will become shorter, and one day they will simply disappear. Awareness will become just like breathing or heartbeat, or the blood circulating in you – day in, day out. So be watchful that you don't feel guilty. There is nothing to feel guilty about. It is immensely significant that the trees don't listen to Catholic priests. Otherwise, they would make the roses feel guilty: "Why do you have thorns?" And the rose, dancing in the wind, in the rain, in the sun, would suddenly become sad. The dance would disappear; the joy would disappear; the fragrance would disappear. Now the thorn would become his only reality, a wound – "Why do you have thorns?"

But because there are no rosebushes so foolish as to listen to any priest of any religion, roses go on dancing, and with the roses, thorns also go on dancing.

The whole existence is guiltless. And the moment a man becomes guiltless, he becomes part of the universal flow of life. That is enlightenment, a guiltless consciousness, rejoicing in everything that life makes available: the light is beautiful; so is darkness.

When you cannot find anything to be guilty about, to me you have become a religious man. To the so-called religions, unless you are guilty you are not religious; the more guilty you are, the more religious you are.

People are torturing themselves as punishment, as penance. People are fasting; people are beating their chests with their fists till blood oozes from their chests. These people, to me, are psychopaths; they are not religious. Their so-called religions have taught them that if you commit anything wrong, it is better to punish yourself than to be punished by God on Judgment Day – because that punishment is to be thrown into the abysmal darkness of hell for eternity. There is no escape, no exit – once you enter hell, you have entered.

The whole humanity has been made guilty in some measure or other. It has taken away the shine from your eyes; it has taken away the beauty from your face; it has taken away the grace of your being. It has reduced you to a criminal – unnecessarily.

Remember: man is frail and weak, and to err is human. And the people who invented the proverb, "To err is human," have also invented the proverb, "To forgive is divine." I don't agree with the second part. I say, "To err is human and to forgive is also human." And to forgive oneself is one of the greatest virtues, because if you cannot forgive yourself, you cannot forgive anybody else in the world – it is impossible. You are so full of wounds, of guilt, how can you forgive anybody? Your so-called saints go on saying that you will be thrown into hell. The reality is, they are living in hell! They cannot allow even God to forgive you!

One great Sufi poet, Omar Khayyam, has written in his *Rubaiyat,* his world-famous collection of poetry: "I am going to drink, to dance, to love. I am going to commit every kind of sin because I trust God is compassionate – he will forgive. My sins are very small; his forgiveness is immense."

When the priests came to know about his book – because in those days books were written by hand, there were no printing presses.... The priests discovered that he was writing such sacrilegious things, that he was saying, "Don't be worried, go on doing anything you want because God is nothing but pure compassion and love. How much sin can you commit in seventy years of life? – in comparison to his forgiveness, it is nothing."

He was a famous mathematician too, renowned in his country. The priests approached him and said, "What kind of things are you writing? You will destroy people's religiousness! Create fear in people, tell people that God is very just: if you have committed a sin, you will be punished. There will be no compassion."

Omar Khayyam's book was burned in his day. Whenever a copy was found, it was burned by the priests, because this man was teaching such a dangerous idea.

If it spreads among human beings and everybody starts rejoicing in life, what will happen to the priests? What will happen to the saints? What will happen to their mythologies of hell and heaven and god? All will disappear into thin air. At least with me, Omar Khayyam is one of the enlightened Sufi mystics, and what he is saying has immense truth in it. He does not mean that you should commit sin. What he means simply is that you should not feel guilty. Whatever you do – if it is not right, don't do it again. If you feel it hurts somebody, don't do it again. But there is no need to feel guilty, there is no need to be repentant, there is no need to do penance and torture yourself.

I want to change your focus completely. Rather than counting how many times you forgot to remember to be aware, count those few

beautiful moments when you were crystal clear and aware. Those few moments are enough to save you, are enough to cure you, to heal you. And if you pay attention to them, they will go on growing and spreading in your consciousness. Slowly, slowly the whole darkness of unawareness will disappear.

In the beginning you will also find many times that perhaps it is not possible to be working and to be aware together. But I say unto you that it is not only possible, it is very easily possible. Just begin in the right way. Just don't start from XYZ; start from ABC.

In life, we go on missing many things because of wrong starts. Everything should be started from the very beginning. Our minds are impatient; we want to do everything quickly. We want to reach the highest point without passing through every rung of the ladder.

But that means an absolute failure. And once you fail in something like awareness – it is not a small failure – perhaps you will not try it again, ever. The failure hurts.

So anything that is as valuable as awareness – because it can open all the doors of the mysteries of existence, it can bring you to the very temple of God – you should start very carefully and from the very beginning and move very slowly.

Just a little patience and the goal is not far away. [9]

Make Things as Simple as Possible

How can I tell the difference between one part of the mind watching another part of the mind, and the watcher. Can the watcher watch itself? One time, I thought I had got it, and then that same day I heard you say in discourse, "If you think you've got the watcher, you've missed." Since then, I've tried watching feelings in the body, thoughts and emotions. Mostly, I'm just caught in them, but, once in a while, rarely, I feel tremendously relaxed, and nothing stays – it just keeps moving. Is there anything to do?

One has to start watching the body walking, sitting, going to bed, eating. One should start from the most solid because it is easier. And then one should move to subtler experiences. One should start watching thoughts. And when one becomes an expert in watching thoughts, then one should start watching feelings. After you feel that you can watch your feelings, then you should start watching your moods, which are even more subtle than your feelings, and more vague.

The miracle of watching is that as you are watching the body, your watcher is becoming stronger; as you are watching the thoughts, your watcher is becoming stronger; as you are watching the feelings, the watcher is becoming even more strong. When you are watching your moods, the watcher is so strong that it can remain itself – watching itself, just as a candle in the dark night not only lights everything around it, it also lights itself.

To find the watcher in its purity is the greatest achievement in spirituality, because the watcher in you is your very soul, the watcher in you is your immortality. But never for a single moment think, "I have got it," because that is the moment when you miss.

Watching is an eternal process; you always go on becoming deeper and deeper, but you never come to the end where you can say "I have got it." In fact, the deeper you go, the more you become aware that you have entered into a process which is eternal – without any beginning and without any end.

But people are watching only others; they never bother to watch themselves. Everybody is watching – that is the most superficial watching – what the other person is doing, what the other person is wearing, how he looks. Everybody is watching; watching is not something new to be introduced in your life. It has only to be deepened, taken away from others and arrowed towards your own inner feelings, thoughts, moods – and finally, the watcher itself.

A Jew is sitting in a train opposite a priest.

"Tell me, your worship, why do you wear your collar back to front?"

"Because I am a father," answers the priest.

"I am also a father, and I don't wear my collar like that," says the Jew.

"Ah," says the priest, "but I am a father to thousands."

"Then maybe," replies the Jew, "it is your trousers you should wear back to front."

People are very watchful about everybody else.

Two Polacks went out for a walk when suddenly it began to rain.

"Quick," said one man, "open your umbrella."

"It won't help," said his friend, "my umbrella is full of holes."

"Then why did you bring it in the first place?"

"I did not think it would rain."

You can laugh very easily about ridiculous acts of people, but have you ever laughed about yourself? Have you ever caught yourself doing something ridiculous? No, you keep yourself completely unwatched; your whole watching is about others, and that is not of any help.

Use this energy of watchfulness for a transformation of your being. It can bring you so much bliss and so much benediction that you cannot even dream about it. A simple process, but once you start using it on yourself, it becomes a meditation.

One can make meditations out of anything.

Anything that leads you to yourself is meditation. And it is immensely significant to find your own meditation, because in the very finding you will find great joy. And because it is your own finding – not some ritual imposed upon you – you will love to go deeper into it. The deeper you go into it, the happier you will feel – peaceful, more silent, more together, more dignified, more graceful.

You all know watching, so there is no question of learning it, it is just a question of changing the objects of watching. Bring them closer. Watch your body, and you will be surprised. I can move my hand without watching, and I can move my hand with watching. You will not see the difference, but I can feel the difference. When I move it with watchfulness, there is a grace and beauty in it, a peacefulness, and a silence. You can walk watching each step, it will give you all the benefit that walking can give you as an exercise, plus it will give you the benefit of a great simple meditation.

The temple in Bodhgaya where Gautam Buddha became enlightened has been made in memory of two things – one is a Bodhi tree under which he used to sit. Just by the side of the tree there are small stones for a slow walk. He was meditating, sitting, and when he would feel that sitting had been too much – a little exercise was needed for the body – he would walk on those stones. That was his walking meditation.

When I was in Bodhgaya, having a meditation camp there, I went to the temple. I saw Buddhist lamas from Tibet, from Japan, from China. They were all paying their respect to the tree, and I saw not a single one paying his respect to those stones on which Buddha had walked miles and miles. I told them, "This is not right. You

should not forget those stones. They have been touched by Gautam Buddha's feet millions of times. But I know why you are not paying any attention to them, because you have forgotten completely that Buddha was emphasizing that you should watch every act of your body: walking, sitting, lying down."

You should not let a single moment go by unconsciously. Watchfulness will sharpen your consciousness. This is the essential religion – all else is simply talk. But you ask me, "Is there something more?" No, if you can do only watchfulness, nothing else is needed.

My effort here is to make religion as simple as possible. All the religions have done just the opposite: they have made things very complex – so complex that people have never tried them. For example, in the Buddhist scriptures there are thirty-three thousand principles to be followed by a Buddhist monk; even to remember them is impossible. Just the very number thirty-three thousand is enough to freak you out: "I am finished! My whole life will be disturbed and destroyed."

I teach you: just find a single principle that suits you, that feels in tune with you – and that is enough. [10]

Witnessing Is Like Sowing Seeds

How does watching lead to no-mind? I am more and more able to watch my body, my thoughts and feelings and this feels beautiful. But moments of no thoughts are few and far between. When I hear you saying "Meditation is witnessing," I feel I understand. But when you talk about 'no-mind', it doesn't sound easy at all. Would you please comment?

Meditation covers a very long pilgrimage. When I say "Meditation is witnessing," it is the beginning of meditation. And when I say "Meditation is no-mind," it is the completion of the pilgrimage. Witnessing is the beginning, and no-mind is the fulfillment. Witnessing is the method to reach to no-mind.

Naturally you will feel witnessing easier. It is close to you. But witnessing is only like seeds and then is the long waiting period – not only waiting, but trusting that this seed is going to sprout, that it is going to become a bush, that one day the spring will come and the bush will have flowers. No-mind is the last stage of flowering.

Sowing the seeds is of course very easy. It is within your hands. But bringing the flowers is beyond you. You can prepare the whole ground, but the flowers will come on their own accord. You cannot manage to force them to come. The spring is beyond your reach. But if your preparation is perfect, spring comes. That is absolutely guaranteed.

The way you are moving is perfectly good. Witnessing is the path and you are starting to feel a thoughtless moment once in a while. These are glimpses of no-mind, but just for a moment.

Remember one fundamental law: that which can exist just for a moment, can also become eternal, because you are given always one moment – not two moments together. And if you can transform one moment into a thoughtless state, you are learning the secret. Then there is no hindrance why

you cannot change. The second moment will also come alone with the same potential and the same capacity.

If you know the secret, you have the master key which can open every moment into a glimpse of no-mind. No-mind is the final stage, when mind disappears forever, and the thoughtless gap becomes your intrinsic reality. If these few glimpses are coming, they show you are on the right path and you are using the right method.

But don't be impatient. Existence needs immense patience. The ultimate mysteries are opened only to those who have immense patience.

Once a man is in a state of no-mind, nothing can distract him from his being. There is no power bigger than the power of no-mind. No harm can be done to such a person. No attachment, no greed, no jealousy, no anger, nothing can arise in him. No-mind is absolutely a pure sky without any clouds.

You say, "How does watching lead to no-mind?" There is an intrinsic law: thoughts don't have their own life. They are parasites. They live on your identification with them. When you say, "I am angry," you are pouring life energy into anger, because you are getting identified with anger.

But when you say, "I am watching anger flashing on the screen of the mind within me," you are not giving any life, any juice, any energy to anger any more. You will be able to see that because you are not identified. The anger is absolutely impotent, has no impact on you, does not change you, does not affect you. It is absolutely hollow and dead. It will pass on and it will leave the sky clean and the screen of the mind empty.

Slowly, slowly, you start getting out of your thoughts. That's the whole process of witnessing and watching. In other words, George Gurdjieff used to call it 'non-identification'. You are no more identifying with your thoughts. You are simply standing aloof and away – indifferent, as if they may be anybody's thought. You have broken your connections with them. Only then can you watch them.

Watching needs a certain distance. If you are identified, there is no distance, they are too close. It is as if you are putting the mirrors too close to your eyes – you cannot see your face. A certain distance is needed, only then can you see your face in the mirror.

If thoughts are too close to you, you cannot watch, you become impressed and colored by your thoughts. Anger makes you angry, greed makes you greedy, lust makes you lustful, because there is no distance at all. They are so close that you are bound to think that you and your thoughts are one.

Watching destroys this oneness and creates a separation. The more you watch, the bigger is the distance; the bigger the distance, the less energy your thoughts are getting from you and they don't have any other source.

Soon they start dying, disappearing. In these disappearing moments you will have the first glimpses of no-mind – as you are experiencing. You say, "I am more and more able to watch my body, my thoughts and feelings. And this feels beautiful." This is only just the beginning. Even the beginning is immensely beautiful. Just to be on the right path, even without taking a single step, will give you immense joy for no reason at all.

And once you start moving on the right path, your blissfulness, your beautiful experiences are going to become more and more deep, more and more wide with new nuances, with new flowers, with new fragrances.

You say, "But moments of no-thoughts are few and far between." It is a great achievement, because people don't know even a single gap. Their thoughts are always in a rush hour. Thoughts upon thoughts,

bumper to bumper. The line continues – whether you are awake or asleep. What you call your dreams are nothing but thoughts in the form of pictures, because the unconscious mind does not know alphabetical languages.

What you are feeling is a great indication that you are on the right path. It is always a question for the seeker whether he is moving in the right direction or not. There is no security, no insurance, no guarantee. All the dimensions are open; how are you going to choose the right one?

These are the ways and the criterion of how one has to choose. If you move on any path, any methodology, and it brings joy to you, more sensitivity, more watchfulness and gives a feeling of immense well-being, this is the only criterion that you are going on the right path. If you become more miserable, more angry, more egoist, more greedy, more lustful, those are the indications you are moving on a wrong path.

On the right path your blissfulness is going to grow more and more every day. And your experiences of beautiful feelings will become tremendously psychedelic, more colorful, colors that you have never seen in the world, fragrances that you have never experienced in the world. Then you can walk on the path without any fear that you can go wrong.

These inner experiences will keep you always on the right path. Just remember that they are growing. That means you are moving. Now you have only a few moments of thoughtlessness. It is not a simple attainment, it is a great achievement because people in their whole life know not even a single moment when there is no thought. These gaps will grow. As you will become more and more centered, more and more watchful, these gaps will start growing bigger and the day is not far if you go on moving without looking back, without going astray. If you keep going straight, the day is not far away, when you will feel for the first time that the gaps have become so big that hours pass and not even a single thought arises. Now you are having bigger experiences of no-mind.

The ultimate achievement is when you are surrounded with no-mind for twenty-four hours. That does not mean that you cannot use your mind. That is a fallacy propounded by those who know nothing about no-mind.

No-mind does not mean that you cannot use the mind. It simply means that the mind cannot use you. No-mind does not mean that the mind is destroyed. No-mind simply means that the mind is put aside. You can bring it into action any moment you need to communicate with the world, then it will be your servant. Right now, it is your master. Even when you are sitting alone, it goes on: yakkety-yak, yakkety-yak, and you cannot do anything. You are so utterly helpless.

No-mind simply means that the mind has been put in its right place. As a servant, it is a great instrument. As a master, it is very unfortunate. It is dangerous. It will destroy your whole life.

Mind is only a medium when you want to communicate with others. But when you are alone, there is no need of the mind. So whenever you want to use it, you can use it. And remember one thing more: when the mind remains silent for hours, it becomes fresh, young, more creative, more sensitive, rejuvenated through rest.

Ordinary people's minds start somewhere around three or four years of age and then they go on continuing for seventy years, eighty years without any holiday. Naturally they can not be very creative. They are utterly tired, and tired with rubbish. Millions of people in the world live without any creativity. And creativity is one of the greatest blissful experiences.

But their minds are so tired. They are not in a state of overflowing energy.

The man of no-mind keeps the mind in rest, full of energy, immensely sensitive, ready to jump into action the moment it is ordered.

It is not a coincidence that the people who have experienced no-mind ...their words start having a magic of their own. When they use their mind, it has a charisma, it has a magnetic force. It has tremendous spontaneity and the freshness of the dew-drops in the early morning before the sun rises. And the mind is nature's greatest evolved medium of expression and creativity.

So the man of meditation, or in other words, the man of no-mind, changes even his prose into poetry. Without any effort – his words become so full of authority that they don't need any arguments, they become their own arguments. The force that they carry becomes a self-evident truth. There is no need for any other support from logic or from scriptures. The words of a man of no-mind have an intrinsic certainty about them. And if you are ready to receive and listen, you will feel it in your heart: the self-evident truth.

You say, "When I hear you say 'meditation is witnessing,' I feel I understand. But when you talk about no-mind, it doesn't sound easy at all." How can it sound easy? It is your future possibility. Meditation you have started, it may be in the beginning stages, but you have a certain experience of it that makes you understand me. But if you can understand meditation, don't be worried at all. Meditation surely leads to no-mind, just as every river moves towards the ocean without any maps, without any guides.

Every river without exception finally reaches to the ocean. Every meditation, without exception finally reaches to the state of no-mind.

But naturally when the Ganges is in the Himalayas wandering in the mountains and in the valleys, it has no idea what the ocean is, cannot conceive the existence of ocean, but it is moving towards the ocean because water has the intrinsic capacity of always finding the lowest place, and the oceans are the lowest place. So the rivers are born on the peaks of the Himalayas and start moving immediately towards lower spaces and finally they are bound to find the ocean.

Just the reverse is the process of meditation – it moves upwards to higher peaks. And the ultimate peak is no-mind. No-mind is a simple word, but it exactly means enlightenment, liberation, freedom from all bondage, the experience of deathlessness and immortality.

Those are big words and I don't want you to be frightened. So I use a simple word: no-mind. You know the mind. You can conceive a state when this mind will be non-functioning.

Once this mind is non-functioning, you become part of the mind of the cosmos, the universal mind. When you are part of the universal mind your individual mind functions as a beautiful servant. It has recognized the master. And it brings news from the universal mind to those who are still chained by the individual mind. When I am speaking to you, it is in fact the universe using me. My words are not my words. They belong to the universal truth. That is their power, that is their charisma, that is their magic. [11]

Witnessing Is Enough

I have always heard You say, "Stop doing. Watch." Several times lately I've heard You say that the mind should be the servant instead of our master. It feels that there is nothing to do except watch. But the question still arises: is there anything to do with this unruly servant but to watch?

There is nothing else to do with this unruly servant, but just to watch. Apparently it appears too simple a solution for too complex a problem. But this is part of the mysteries of existence. The problem may be too complex, the solution can be very simple.

Watching, witnessing, being aware seem to be small words to solve the whole complexity of mind. Millions of years of heritage, tradition, conditioning, prejudice, how will they disappear just by watching? But they disappear.

As Gautam Buddha used to say, if the lights of the house are on, thieves don't come close to that house – knowing that the master is awake because the light is shown from the windows, from the doors, you can see that the light is on. It is not the time to enter into the house. When the lights are off, thieves are attracted to the house. Darkness becomes an invitation. As Gautam Buddha used to say, the same is the situation about your thoughts, imaginations, dreams, anxieties, your whole mind.

If the witness is there, the witness is almost like the light. These thieves start dispersing. And if these thieves find there is no witness, they start calling their brothers, and cousins and everybody saying, "Come on." It is as simple a phenomenon as the light. The moment you bring the light in, the darkness disappears. You don't ask, "Is just light enough for darkness to disappear?" Or, "When we have brought the light, will we have to do something more for the darkness to disappear?"

No, just the presence of the light is the absence of the darkness and the absence of the light is the presence of darkness. The presence of the witness is the absence of the mind and the absence of the witness is the presence of the mind.

So the moment you start watching, slowly, slowly as your watcher becomes stronger, your mind will become weaker. The moment it realizes that the watcher has come to maturity, the mind immediately submits as a beautiful servant. It is a mechanism. If the master has arrived, then the machine can be used.

If the master is not there or is fast asleep, then the machine goes on working things, whatsoever it can do on its own. There is nobody to give orders, there is nobody to say: "No, stop. That thing has not to be done." Then the mind is slowly convinced that it itself is the master and for thousands of years, it has remained your master.

So when you try to be a witness, it fights, because it is a question. It has completely forgotten that it is only a servant. You have been so long absent – it does not recognize you. Hence the struggle between the witness and the thoughts. But final victory is going to be yours, because nature and existence both want you to be the master and the mind to be the servant. Then things are in harmony. Then the mind cannot go wrong. Then everything is existentially relaxed, silent, flowing towards its destiny.

You don't have to do anything else but to watch.

Paddy bought a parrot at an auction. He asked the auctioneer: "I have spent a great deal of money for this parrot – are you sure he can talk?" The auctioneer replied, "Of course I am sure; he was bidding against you."

Such is the unawareness of the mind and such are the stupidities of the mind. I have heard that the Irish atheists – seeing that the theists have started a dial-a-prayer service – also started one although they are atheists. The competitive mind... they have also started started a dial-a-prayer service. When you phone them up, nobody answers.

Two tramps were sitting by a camp fire one night. One of them was very depressed. "You know Jim," he mused, "the life of a tramp is not as great as it is made out to be. Nights on park benches, or in a cold barn. Traveling on foot and always dodging the police. Being kicked from one town to another. Wondering where your next meal is coming from; being sneered at by your fellow man...." His voice trailed off and he sighed heavily.

"Well," said the other tramp, "if that is how you feel about it, why don't you go and find yourself a job?" "What!" said the first tramp in amazement, "and admit that I'm a failure?"

Mind has become accustomed to being a master. It will take a little time to bring it to its senses. Witnessing is enough. It is a very silent process, but the consequences are tremendously great. There is no other method which can be better than witnessing as far as dispersing the darkness of the mind is concerned. In fact, there are one hundred twelve methods of meditation. I have gone through all those methods – not intellectually. It took me years to go through each method and to find out its very essence.

And after going through one hundred twelve methods, I was amazed that the essence is witnessing; the methods' non-essentials are different, but the center of each is witnessing.

Hence I can say to you, there is only one meditation in the whole world and that is the art of witnessing. It will do everything – the whole transformation of your being – and it will open the doors of *Satyam, Shivam, Sundram:* the truth, the godliness and the beauty of it all. [12]

Going Deeper: Laughter and Tears And the Watcher on the Hills

"YAA-HOO!" A Sound of Celebration

No word has a meaning of itself. Meanings are given, they are arbitrary; otherwise every word is just a sound, meaningless. But we can give meaning to any sound, and the sound becomes a word when we give a meaning to it. Sometimes the meaning is very relevant and sometimes it is not relevant. Most of the time it is not relevant – it is arbitrary, useful; utilitarian but not existential.

Hence, languages don't consist of existential words. For example 'om' has no meaning, it is not part of any alphabet, but it has some existential purpose: it provokes in you the sound of the eternal. It is something similar to the sound of existence itself – not exactly the same, a faraway echo, but still very representative.

In the same way is the word 'Yaa-Hoo!' 'Hoo' is an ancient practice of the Sufis. They have discovered that rather than just repeating the mantra *Allah*, repeating *Allah-hoo* helps you to go deeper into yourself. And somebody found on the way that there is no need even to say "Allah-hoo" – just "Hoo" serves the purpose, because the sound "Hoo" hits at the very center of your being. Just by repeating "hoo" again and again – you will be surprised – you have left your mind far away, your

thoughts have ceased, time has disappeared and you have come into a space which is yours but you have never been aware of it. I have joined with 'Hoo', 'Yaa' also, because in my feeling 'Hoo' works certainly, but it is serious. It makes you centered, but in your center there is no laughter, no dance. Certainly the flower blossoms, but there is no fragrance. The sound "Yaa" does the work; it makes the word 'Hoo' complete and total. Yaa-Hoo! not only hits your center, your very being, it also brings in you a tremendous feeling of joy, a laughter, a dance. It is celebration.

Just repeating Yaa-Hoo! you will be surprised – you are not becoming sad and serious as the saints are supposed to be, but a totally new dimension is opening up: the laughing saint, the dancing god. "Yaa-Hoo!" is only a representative expression of a laughing and dancing being.

For those who want to go deeper, I have created a new meditative therapy. The first part will be laughter – for three hours, people simply laugh for no reason at all. And whenever their laughter starts dying they again say, "Yaa-Hoo!" and it will come back. Digging for three hours you will be surprised how many layers of dust have gathered upon your being. It will cut them like a sword in one blow. For seven days continuously, three hours every day...you cannot conceive how much transformation can come to your being.

The Mystic Rose Meditation

And then the second part is tears. The first part removes everything that hinders your laughter – all the inhibitions of past humanity, all the repressions, it cuts them away. It brings a new space within you. But you still have to go a few steps more to reach the temple of your being, because you have suppressed so much sadness, so much despair, so much anxiety, so many tears – they are all there, covering you and destroying your beauty, your grace, your joy.

In old Mongolia they had an ancient idea that every life, whatever pain is suppressed ... and pain *is* suppressed, because nobody wants it. You don't want to be painful, so you suppress it, you avoid, you look somewhere else. But it remains.

And the Mongolian idea was – and I agree with it – that life after life it goes on accumulating in you; it becomes almost a hard shell of pain. If you go in you will find both, laughter and tears. That's why sometimes it happens that by laughing, suddenly you find tears also start coming together with it – very confusing, because ordinarily we think they are contrary. When you are full of tears it is not a time to laugh, or when you are laughing it is not the right season for tears. But existence does not believe in

your concepts, ideologies; existence transcends all your concepts, which are dualistic, which are based on duality. Day and night, laughter and tears, pain and blissfulness, they both come together.

When a man reaches into his innermost being he will find that the first layer is of laughter and the second layer is of agony, tears.

So for seven days you have to allow yourself to weep, cry, for no reason at all – just the tears are ready to come. You are preventing them; just don't prevent. And whenever you feel they are not coming, just say, "Yaa-Boo!" These are pure sounds, used as a technique to bring all your laughter and all your tears and clean you completely, so that you can become an innocent child.

Finally, the third part is witnessing – the watcher on the hills. Finally, after the laughter and the tears, there is only a witnessing silence. Witnessing on its own is automatically suppressive. Weeping stops when you witness it, it becomes dormant. This meditation gets rid of the laughter and tears beforehand, so that there is nothing to supress in your witnessing. Then the witnessing simply opens a pure sky. So for seven days you experience simply a clarity.

This is absolutely my meditation.

You will be surprised that no meditation can give you so much as this small strategy. This is my experience of many meditations, that what has to be done is to break two layers in you. Your laughter has been repressed; you have been told, "Don't laugh, it is a serious matter." You are not allowed to laugh in a church, or in a university class....

So the first layer is of laughter, but once laughter is over you will suddenly find yourself flooded with tears, agony. But that too will be a great unburdening phenomenon. Many lives of pain and suffering will disappear. If you can get rid of these two layers you have found yourself.

There is no meaning in the words 'Yaa-Hoo' or 'Yaa-Boo'. These are simply techniques, sounds which can be used for a certain purpose to enter into your own being.

I have invented many meditations, but perhaps this will be the most essential and fundamental one. It can take over the whole world....

Every society has done so much harm by preventing your joys and your tears. If an old man starts crying you will say, "What are you doing? You should feel ashamed; you are not a child, that somebody has taken your banana and you are crying. Have another banana, but don't cry."

Just see – stand on the street and start crying and a crowd will gather to console you: "Don't cry! Whatever has happened forget all about it, it has happened." Nobody knows what has happened, nobody can help you, but everybody will try – "Don't cry!" And the reason is that if you go on crying, then *they* will start crying, because they are also flooded with tears. Those tears are very close to the eyes.

And it is healthy to cry, to weep, to laugh. Now scientists are discovering that crying, weeping, laughter are immensely healthful, not only physically but also psychologically. They are very much capable of keeping you sane. The whole of humanity has gone a little cuckoo for the simple reason that nobody laughs fully, because all around there are people who will say, "What are you doing? Are you a child? – at this age? What will your children think? Keep quiet!"

If you cry and weep without any reason, just as an exercise, a meditation ... nobody will believe it. Tears have never been accepted as meditation. And I tell you, they are not only a meditation, they are a medicine also. You will have better eyesight and you will have better inner vision.

I am giving you a very fundamental technique, fresh and unused. And it is going to become worldwide, without any doubt, because its effects will show anybody that the person has become younger, the person has become more loving, the

person has become graceful. The person has become more flexible, less fanatic; the person has become more joyful, more a celebrant.

All that this world needs is a good cleansing of the heart of all the inhibitions of the past. And laughter and tears can do both. Tears will take out all the agony that is hidden inside you and laughter will take all that is preventing your ecstasy. Once you have learned the art you will be immensely surprised: why has this not been told up to now? There is a reason: nobody has wanted humanity to have the freshness of a roseflower and the fragrance and the beauty.

I have called this series of lectures *The Mystic Rose*. "Yaa-Hoo!" is the mantra to bring the mystic rose in your very center, to open your center and release your fragrance and the Mystic Rose is the fulfillment of your inner being. [1]

Instructions

This unique meditation functions as a physiological change, a medical transformation which brings out the freshness and the wonder of the child within you. It is an absolutely new meditation which has never existed before in the history of mankind. It will be a deep cleansing of many wounds and the scars of centuries. Society has repressed laughter and crying because they disturb the status quo; this has been going on for millenia. We have been so much repressed and whatever is repressed in this way becomes a wound. These wounds and scars have been developing for many lives. They are not part of the body – they are surrounding the consciousness and have to be released. So this is a new healing process Bhagwan has given us. Even scientists are now becoming aware of the benefits of laughter and what it can do for your health, flexibility and playfulness. A good laugh or cry can rejuvenate you.

This meditation lasts for 21 days. The first part, laughter, lasts for seven days, three hours a day. Begin with "Yaa-Hoo!" and then laugh for three hours. Simply laugh for no reason at all. And whenever your laughter starts dying, again say, "Yaa-Hoo!" and it will come back. Find your own inner source of laughter, your original spontaneous laugh. It is there, so don't worry, it will come. Then end with "Yaa-Hoo!"

The second part, tears, also lasts for seven days, three hours a day. Begin with "Yaa-Boo!" and then cry for three hours. Just cry for no reason. At the end of the three hours, end with "Yaa-Boo."

We go into laughter first because it is easier; crying has been repressed more deeply than laughing. There will be no talking in the group. It is important during the laughter not to cry, and not to laugh during the tears. Just start laughing. If someone in the group is not laughing, the other members of the group can lovingly tickle him or her. And if someone cannot cry, then the other members can just softly touch him and share their tears with him. If it is still difficult for the person to laugh or cry, they should talk gibberish – as if mad – until the laughter or the tears come up. Nobody should be left in a dead, unfeeling space. Let your laughter and tears be released and you will feel like a new man.

Three hours has been chosen because one hour is not enough. When the laughing and crying break, it is just like a dam breaking. The question is how to break the dam. You will find it very refreshing.

The third part, the watcher on the hills, is the same – three hours a day for seven days. Just sit, comfortably and alert, for 45 minutes watching your breath coming in and going out. Then dance for 20 minutes with heartful music – and keep watching during the dance. Then sit again for 45 minutes, dance again for 20 minutes, and finish with 50 minutes sitting. [2]

REFERENCES

INTRODUCTION
NOTES TO THE READER

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SOME BIOGRAPHICAL FACTS AND EVENTS FROM THE LIFE OF BHAGWAN SHREE RAJNEESH

The Childhood Years

1931
Bhagwan Shree Rajneesh was born in Kuchwada, Madhya Pradesh, India, on December 11, 1931, the eldest son of a modest cloth merchant who belonged to the Jain religion. He spent His first seven years with His grandparents who allowed Him absolute freedom to do exactly as He liked, and who fully supported His early and intense investigations into the truth about life.

1938
After the death of His grandfather, He went to live with His parents at Gadawara, a town of 20,000. His grandmother moved to the same town and remained His most generous friend until she died in 1970, declaring herself to be a disciple of her grandson.

1946
Bhagwan experienced His first satori at 14 years of age. Over the years, His experiments with meditation deepened. The intensity of His spiritual search took its toll on His physical condition. His parents and friends feared He might not live long.

The University Years

1953
At the age of 21, on March 21, 1953, Bhagwan attained enlightenment, the highest peak of human consciousness. Here, He said, His outer biograhy ended, and He has since lived in an egoless state of at-oneness with the inner laws of life. Outwardly, He continued to pursue His studies at the University of Saugar, from which He graduated with First Class Honors in Philosohy in 1956. He was All-India Debating Champion and won the Gold Medal in His graduating class.

1957
Bhagwan taught at the Sanskrit College, Raipur. A year later, He became philosophy professor at the University of Jabalpur. He gave up this post in 1966 in order to dedicate Himself entirely to the task of teaching modern man the art of meditation. Throughout the sixties, He traveled the length and breadth of India as the "Acharya (teacher) Rajneesh," arousing the wrath of the Establishment wherever He went. He exposed the hypocrisy of the vested interests and their attempts to obstruct man's access to his greatest human right – the right to be himself. He addressed audiences of tens of thousands of people, touching the hearts of millions.

The Bombay Years

1968
He settled in Bombay, living and teaching there. Regularly, He held "meditation camps," mostly in hill stations, where He introduced His revolutionary Dynamic Meditation, a technique that helps to stop the mind by first allowing it to cathart. From 1970 He started initiating people into Neo-Sannyas, a path of commitment to self-exloration and meditation, helped by His love and personal guidance. He began to be called "Bhagwan" – "The Blessed One."

1970
The first seekers from the West arrived, among them many professional people. Bhagwan's fame began to spread throughout Europe, America, Australia and Japan. The monthly Meditation Camps continued and in 1974 a new place was found in Poona, where the teaching could be intensified.

The Poona Years

1974
On the twenty-first anniversary of Bhagwan's enlightenment, the ashram in Poona opened. The radius of Bhagwan's influence became worldwide. At the same time, Bhagwan retreated more and more into the privacy of His room, emerging only twice daily: lecturing in the morning and initiating and advising seekers in the evenings.
Therapy groups combining Eastern insight into meditation with Western psychotherapy were created. Within two years, the ashram earned a reputation as "the world's finest growth and therapy center."
Bhagwan's lectures encompassed all the great religious traditions of the world. At the same time, His vast erudition in Western science and thought, His clarity of speech and depth of argument made the time-honored gap between East and West disappear for His listeners. His lectures, taped and transcribed into books, fill hundreds of volumes and have been absorbed by hundreds of thousands of readers. By the late seventies, Bhagwan's ashram in Poona had become a mecca to modern seekers of truth. Indian Prime Minister Morarji Desai, a devout traditional Hindu, thwarted all attempts of Bhagwan's disciples to move their ashram to a remote corner of India where they would be able to experiment with applying Bhagwan's teachings to create a self-sufficient community living in meditation, love, creativity and laughter.

1980
An attempt was made to murder Bhagwan at one of His lectures by a member of a traditional Hindu sect. Although the official religions and churches opposed Him in the East and in the West, Bhagwan by then had over a quarter of a million disciples worldwide.

A New Phase – Rajneeshpuram, USA

1981
On May 1st Bhagwan stopped speaking and entered a phase of "silent heart-to-heart communion" while His body, now seriously ill from a back condition, was resting. He was taken to the USA by His doctors and caretakers in view of possible emergency surgery. His American disciples purchased a 64,000 acre ranch in the Central Oregon desert. They invited Bhagwan there – where He recovered rapidly. A model agricultural commune evolved around Him with breathtaking speed and impressive results, reclaiming overgrazed and depleted land from the desert and turning it into a green oasis feeding a city of 5,000. At yearly summer festivals held for Bhagwan's friends from all over the world, up to 20,000 visitors were housed and fed at this new city of Rajneeshpuram.
Parallel to the rapid growth of the commune in Oregon, large communes sprang up in all major Western countries and Japan, supported by their own independent businesses.
Bhagwan had by then applied for permanent residence in the U.S. as a religious leader, but was refused by the American government; one of the reasons given was His vow of public silence. At the same time the new city was under increasing legal attack from the Oregon government and the Christian majority

in the state. Oregon's land use laws, meant to protect the environment, became a major weapon in the fight against a city that had put enormous effort into reclaiming barren land and enhancing the environment – in fact a city which had become an ecological model for the world.
In October 1984, Bhagwan started speaking to small groups in His residence, and in July 1985 He started giving public discourses every morning to thousands of seekers in Rajneesh Mandir.

1985
On September 14, Bhagwan's personal secretary and several members of the commune's management suddenly left, and a whole pattern of illegal acts committed by them came to light. Bhagwan invited the American authorities to the city to fully investigate the matter. The authorities used this opportunity to accelerate their fight against the commune.
On October 29, Bhagwan was arrested without a warrant in Charlotte, NC. At the bail hearings He was put in chains. The trip back to Oregon where He was to appear in court – normally a five hour flight – took four days.
For two of those days there was no trace of Bhagwan. Later He revealed that in the Oklahoma State penitentiary He was signed in under the name of "David Washington" and put into an isolation cell with a prisoner suffering from infectious herpes, a disease that could have proven fatal for Bhagwan.
Just an hour before being finally released, after a 12-day ordeal in prisons and chains, a bomb was discovered at the Portland, Oregon jail in which Bhagwan was being kept. Everybody was evacuated except Bhagwan, who was kept inside for an hour.
In mid-November His lawyers urged Him to plead guilty to two of thirty-four minor "immigration violations" with which He had been charged, so as to avoid further risks to His life in the hands of the American judicial system. Bhagwan acquiesced and entered an "Alford plea," a plea peculiar to the US judicial system, whereby He could accept the contention of guilt while at the same time maintain His innocence. He was fined four hundred thousand dollars and ordered to leave the USA, not to return for five years. He left by private jet the same day and flew to India, where He rested in the Himalayas.
A week later, the Oregon commune decided to disperse.
In a press conference, U.S. Attorney Charles Turner made three telling points in answering the question: Why weren't the charges brought against His secretary also brought against Bhagwan? Turner said that the government's first priority was to destroy the commune and that the authorities knew that the removal of Bhagwan would precipitate this. Second, they did not want to make Bhagwan a martyr. Third, there was no evidence whatsoever implicating Him in any of the crimes.

The World Tour – A Study In Human Rights

December, 1985
Bhagwan's new secretary, His companion, His doctor and other western disciples accompanying Him were ordered out of India, their visas cancelled. No reason was given by the Indian government for this unprecedented action except, "You are not wanted here." Bhagwan left to join them in Kathmandu, Nepal, where He resumed His daily discourses.

February, 1986
Bhagwan went to Greece on a 30-day tourist visa, where He lived in the villa of a Greek film producer and started to speak twice daily. Disciples flocked to hear Him. The

Greek Orthodox clergy threatened the Greek government that blood would flow unless Bhagwan was thrown out of the country.

March 5, 1986
Police broke into the villa and arrested Bhagwan without warrant, shunting Him off to Athens where only a twenty-five thousand dollar bribe could move the authorities not to put Him on the boat to India.

March 6, 1986
He left in a private jet for Switzerland where His 7-day visa was cancelled by armed policemen upon arrival. He was declared 'persona non grata' because of "immigration offenses in the United States" and asked to leave.
He flew on to Sweden where He was met the same way – surrounded by rifled policemen. He was told He was "a danger to national security," and ordered to leave immediately.
He flew on to England. His pilots were now legally bound to rest for eight hours. Bhagwan wanted to wait in the First Class Transit Lounge, but He was not allowed; nor was He allowed to stay in a hotel overnight. Instead, He and His companions were locked up in a small, dirty cell crowded with refugees.

March 7, 1986
Bhagwan and His group flew to Ireland, where they were given tourist visas. They went to a hotel near Limerick. The next morning police arrived and ordered them to leave immediately. However, this was not possible because Canada had by then refused Bhagwan's plane permission to land at Gander for refuelling on the intended flight to Antigua in the Caribbean.
This extraordinary denial of the right to refuel was made in spite of a bond from Lloyds of London guaranteeing that Bhagwan would not step outside the plane.
On the condition that there was no publicity that might embarrass the authorities, He was allowed to remain in Ireland until other arrangements could be made.
During the wait, Antigua withdrew permission for Bhagwan to go there. Holland, when asked, also refused Bhagwan.
Germany had already passed a 'preventative decree' not to allow Bhagwan to enter their country. In Italy, His tourist visa application remained stalled – and in fact has still not been granted 15 months later.

March, 1986
At the last moment, Uruguay turned up with an invitation, and so, on March 19th, Bhagwan, His devotees and fellow travelers flew to Montevideo via Dakar, Senegal.
Uruguay even opened up the possibility of permanent residence. However, in Uruguay it was discovered why He was being denied access to every country He tried to enter – telexes with "diplomatic secret information" (all from NATO government sources) mentioning INTERPOL rumors of "smuggling charges, drug dealing and prostitution" concerning Bhagwan's circle had invariably preceded them to their prospective host countries. The source of these stories was found to be the USA. Uruguay soon came under the same pressure.

May 14, 1986
The government decided to announce at a press conference that Bhagwan had been granted permanent residence in Uruguay.
That night Sanguinetti, the President of Uruguay, received a call from Washington, DC, saying that if Bhagwan stayed in Uruguay, current US loans of six billion dollars would be called in, and no future loans given. Bhagwan was requested to leave Uruguay by June 18th.
On the day after He left, Sanguinetti and Reagan announced from Washington a new US loan to Uruguay of one hundred and fifty million dollars.

June 19, 1986
Jamaica granted Bhagwan a 10-day visa. Moments after He landed there, a US navy jet landed next to Bhagwan's private jet, and two civilians descended. The next morning, the visas of Bhagwan and His group were cancelled, "for reasons of national security."
Bhagwan flew on to Lisbon via Madrid, and remained "undiscovered" for some time. A few weeks later policemen were placed around the villa where He was resting. Bhagwan decided to return back to India the next day, July 28.
In all, twenty-one countries had either deported Him or denied Him entry.

July 29, 1986
Bhagwan arrived in Bombay, India, where He settled for six months as a personal guest of an Indian friend. In the privacy of His host's home, He resumed His daily discourses.

January 4, 1987
Bhagwan moved into the house at the ashram in Poona where He had lived for the major part of the seventies. Immediately upon His arrival, the police chief of Poona ordered Bhagwan to leave on the grounds that He was a "controversial person" who may "disturb the tranquility of the city." The order was revoked the same day by the Bombay High Court. The same Hindu fanatic who, in May 1980, tried to murder Bhagwan by throwing a knife at Him during a public lecture began making aggressive threats about forcing his way into the ashram with 200 commandoes trained in martial arts – unless Bhagwan was expelled from Poona.
At the same time Indian Embassies around the world, and immigration officers at Bombay airport, began refusing entry to Westerners "known to be followers of Acharya Rajneesh."

November 6, 1987
After a 7-week illness in which a simple infection failed to respond to any treatment, Bhagwan's physicians diagnosed a general deterioration of His physical condition due to poisoning; a further analysis concluded thalium poisoning. During a public discourse, Bhagwan stated that He believed the government of the U.S.A. had slow-poisoned Him during the 12 days He was in their custody in September 1985.

February, 1988
At the time of writing, despite the attempts of the governments of the "free world" to isolate Bhagwan in virtual internal exile, thousands of disciples have managed to travel to Poona to be with their Master once again.

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The ORANGE BOOK

THE MEDITATION TECHNIQUES OF

Bhagwan Shree RAJNEESH

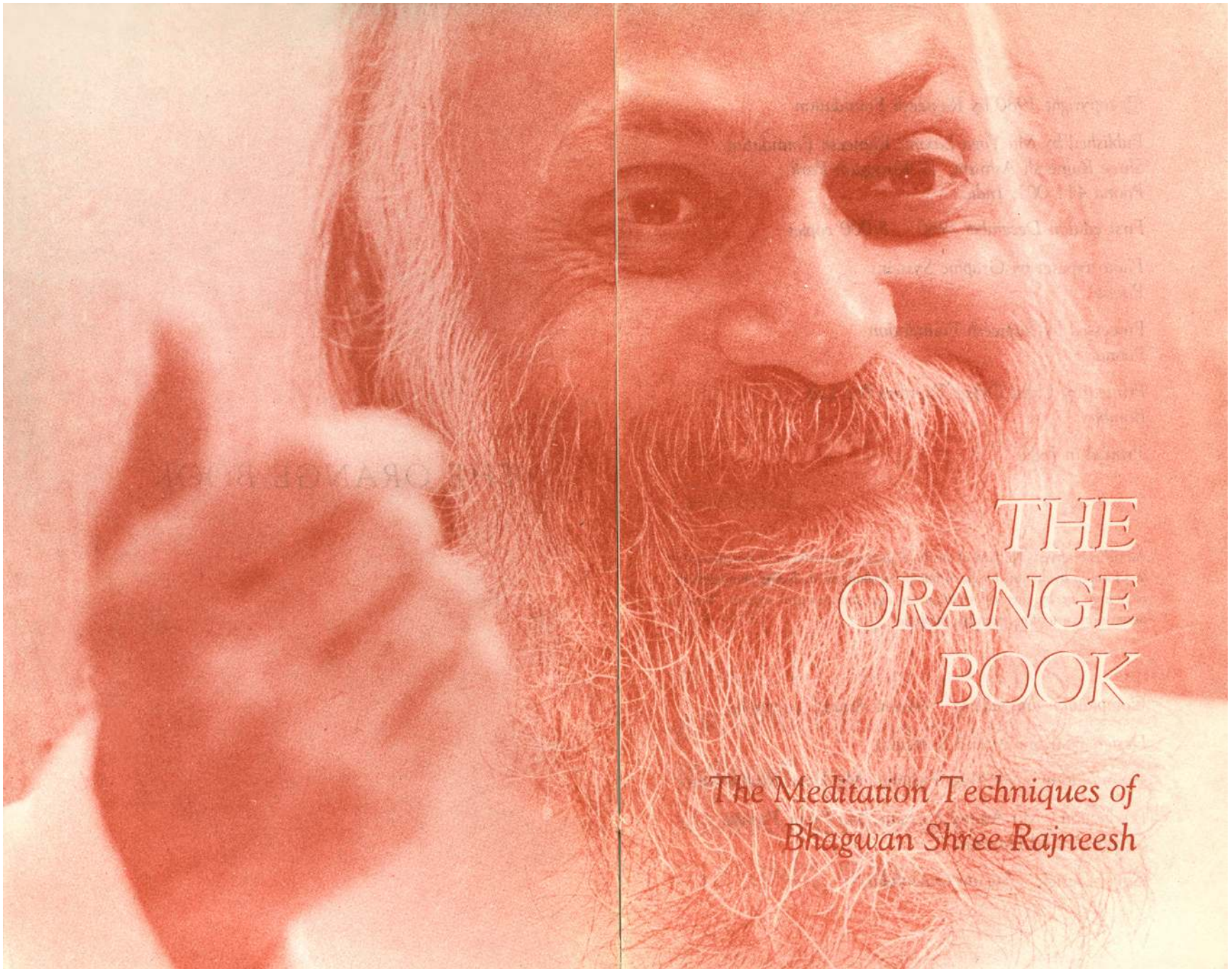
**"Meditation is neither a journey in space
nor a journey in time
but an instantaneous awakening".**

This book is a gift, a treasure trove of meditation techniques devised by Bhagwan Shree Rajneesh and given to his disciples over the years.

These are methods to play with, to help you to celebrate the exploration into your selves. Unique in their originality and utter simplicity, these meditations reflect Bhagwan's understanding and insight into man's essential nature, and provide the world with a synthesis between the Eastern meditative approach and Western psychological techniques.

Dance, shake, gaze into a mirror, beat a pillow, hum, sing — anything that will take you beyond the mind...

**"... And when all your efforts suddenly drop,
meditation is there —
the benediction of it, the blessedness of it, the glory of it..."**



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Introduction

THIS Orange Book is a collection of meditation techniques that Osho has given over the years, together with extracts and quotations from the books of his morning discourses and evening darshans.

Some of the techniques – Vipassana, Nadabrahma, Whirling – have been familiar to meditators of many traditions for centuries; others – Dynamic, Kundalini, Gourishankar – reflect both the wisdom of these traditions and the findings of contemporary psychology; they are Osho's unique prescription for the needs of modern man. Together, they add up to a rare opportunity for us to exhaust all our efforts to reach the here-and-now and find ourselves.

In Osho's vision, as in the vision of all the Buddhas throughout the ages, it is only when all our efforts have come to an end and all these techniques have become useless that we really become meditators and can see that far-away 'here-and-now' is simply here, now.

Until then, join the dance! Laugh and sing, run, jump and scream, sit and stare, live, love and pray from dawn to darkness with these beautiful meditations. And don't let your daily routine be an excuse for not jumping in and experimenting. The arrangement into sections follows the scheduling of the five main meditations of the monthly meditation camps at the Shree Rajneesh Ashram in Poona, or the times suggested by Osho; but these sections are only suggestions, not rigid categories. It is infinitely better to do the Dynamic Meditation in the evening than not at all. And if work permits you can sing and dance all day long!

Think of meditation as an adventure and this Orange Book as your guide. And when the point is reached that a Master is needed, come, for the source of it all is here.

Swami Anand Veetmoha

The Greatest Joy in Life

The first thing is to know what meditation is.
Everything else follows.
I cannot say to you that you should do meditation, I can only explain to you what it is. If you understand me, you will be in meditation; there is no should to it. If you don't understand me, you will not be in meditation.

What is meditation?

MEDITATION is a state of no-mind. Meditation is a state of pure consciousness with no content. Ordinarily, your consciousness is too full of rubbish, just like a mirror covered with dust. The mind is a constant traffic: thoughts are moving, desires are moving, memories are moving, ambitions are moving – it is a constant traffic! Day in, day out. Even when you are asleep the mind is functioning, it is dreaming. It is still thinking; it is still in worries and anxieties. It is preparing for the next day; an underground preparation is going on.

This is the state of no meditation. Just the opposite is meditation. When there is no traffic and thinking has ceased, no thoughts move, no desire stirs, you are utterly silent – that silence is meditation. And in that silence truth is known, and never otherwise. Meditation is a state of no-mind.

And you cannot find meditation through the mind, because mind will perpetuate itself. You can find meditation only by putting the mind aside, by being cool, indifferent, unidentified with the mind; by seeing the mind pass, but not getting identified with it, not thinking that I am it.

Meditation is the awareness that I am not the mind. When the awareness goes deeper and deeper in you, slowly slowly, a few moments arrive – moments of silence, moments of pure space, moments of transparency, moments when nothing stirs in you and everything is still. In those still moments you will know who you are, and you will know the mystery of this existence.

A day comes, a day of great blessings, when meditation becomes your natural state.

Mind is something unnatural; it never becomes your natural state. But meditation is a natural state – which we have lost. It is a paradise lost, but the paradise can be regained. Look into the child's eyes, look and you will see tremendous silence, innocence. Each child comes with a meditative state, but he has to be initiated into the ways of the society – he has to be taught how to think, how to calculate, how to reason, how to argue; he has to be taught words, language, concepts. And, slowly slowly, he loses contact with his own innocence. He becomes contaminated, polluted by the society. He becomes an efficient mechanism; he is no more a man.

All that is needed is to regain that space once more. You have known it before, so when for the first time you know meditation, you will be surprised – because a great feeling will arise in you as if you have known it before. And that feeling is true: you have known it before. You have forgotten. The diamond is lost in piles of rubbish. But if you can uncover it, you will find the diamond again – it is yours.

It cannot really be lost: it can only be forgotten. We are born as meditators, then we learn the ways of the mind. But our real nature remains hidden somewhere deep down like an undercurrent. Any day, a little digging, and you will find the source still flowing, the source of fresh waters. And the greatest joy in life is to find it.

Meditation is not concentration

MEDITATION is not concentration. In concentration there is a self concentrating and there is an object being concentrated upon. There is duality. In meditation there is nobody inside and nothing outside. It is not concentration. There is no division between the in and the out. The in goes on flowing into the out, the out goes on flowing into the in. The demarcation, the boundary, the border, no longer exists. The in is out, the out is in; it is a non-dual consciousness.

Concentration is a dual consciousness: that's why concentration creates tiredness; that's why when you concentrate you feel exhausted. And you cannot concentrate for twenty-four hours, you will have to take holidays to rest. Concentration can never become

your nature. Meditation does not tire, meditation does not exhaust you. Meditation can become a twenty-four hour thing – day in, day out, year in, year out. It can become eternity. It is relaxation itself.

Concentration is an act, a willed act. Meditation is a state of no will, a state of inaction. It is relaxation. One has simply dropped into one's own being, and that being is the same as the being of All. In concentration the mind functions out of a conclusion: you are doing something. Concentration comes out of the past. In meditation there is no conclusion behind it. You are not doing anything in particular, you are simply being. It has no past to it, it is uncontaminated by the past. It has no future to it, it is pure of all future. It is what Lao Tzu has called *wei-wu-wei*, action through inaction. It is what Zen masters have been saying: Sitting silently doing nothing, the spring comes and the grass grows by itself. Remember, 'by itself' – nothing is being done. You are not pulling the grass upwards; the spring comes and the grass grows by itself. That state – when you allow life to go on its own way, when you don't want to direct it, when you don't want to give any control to it, when you are not manipulating, when you are not enforcing any discipline on it – that state of pure undisciplined spontaneity, is what meditation is.

Meditation is in the present, pure present. Meditation is immediacy. You cannot meditate, you can be in meditation. You cannot be in concentration, but you can concentrate. Concentration is human, meditation is divine.

Choosing a meditation

FROM the very beginning find something which appeals to you.

Meditation should not be a forced effort. If it is forced, it is doomed from the very beginning. A forced thing will never make you natural. There is no need to create unnecessary conflict. This is to be understood because mind has a natural capacity to meditate if you give it objects which are appealing to it.

If you are body oriented, there are ways you can reach towards God through the body because the body also belongs to God. If you feel you are heart oriented, then prayer. If you feel you are intellect oriented, then meditation.

But my meditations are different in a way. I have tried to devise methods which can be used by all three types. Much of the body is used in them, much of the heart and much of the intelligence. All the three are joined together and they work on different people in a different way.

Body heart mind – all my meditations move in the same way. They start from the body, they move through the heart, they reach to the mind and then they go beyond.

Always remember, whatsoever you enjoy can go deep in you; only that can go deep in you. Enjoying it simply means it fits with you. The rhythm of it falls in tune with you: there is a subtle harmony between you and the method. Once you enjoy a method then don't become greedy; go into that method as much as you can. You can do it once or, if possible, twice a day. The more you do it, the more you will enjoy it. Only drop a method when the joy has disappeared; then its work is finished. Search for another method. No method can lead you to the very end. On the journey you will have to change trains many times. A certain method takes you to a certain state. Beyond that it is of no more use, it is spent.

So two things have to be remembered: when you are enjoying a method go into it as deeply as possible, but never become addicted to it because one day you will have to drop it too. If you become too much addicted to it then it is like a drug; you cannot leave it. You no more enjoy it – it is not giving you anything – but it has become a habit. Then one can continue it, but one is moving in circles; it cannot lead beyond that.

So let joy be the criterion. If joy is there, continue, to the last bit of joy go on. It has to be squeezed totally. No juice should be left behind ... not even a single drop. And then be capable of dropping it. Choose some other method that again brings the joy. Many times a person has to change. It varies with different people but it is very rare that one method will do the whole journey.

There is no need to do many meditations because you can do confusing things, contradictory things, and then pain will arise.

Choose two meditations and stick to them. In fact I would like you to choose one; that would be the best. It is better to repeat one that suits you, many times. Then it will go deeper and deeper. You try many things – one day one thing, another day another thing. And you invent your own, so you can create many confusions. In the book of Tantra there are one hundred and twelve meditations. You can go crazy. You are already crazy!

Meditations are not fun. They can sometimes be dangerous. You are playing with a subtle, a very subtle mechanism of the mind. Sometimes a small thing that you were not aware you were doing can

become dangerous. So never try to invent, and don't make your own hotch-potch meditation. Choose two and just try them for a few weeks.

When I say meditate, I know that through meditation nobody reaches; but through meditation you reach to the point where no meditation becomes possible.

Creating a space for meditation

IF you can create a special place – a small temple or a corner in the home where you can meditate every day – then don't use that corner for any other purpose, because every purpose has its own vibration. Use that corner only for meditation and nothing else. Then the corner will become charged and it will wait for you every day. The corner will be helpful to you, the milieu will create a particular vibration, a particular atmosphere in which you can go deeper and deeper more easily. That's the reason why temples, churches and mosques were created – just to have a place that existed only for prayer and meditation.

If you can choose a regular hour to meditate, that's also very helpful because your body, your mind, is a mechanism. If you take lunch at a particular hour every day, your body starts crying for food at that time. Sometimes you can even play tricks on it. If you take your lunch at one o'clock and the clock says that it is now one o'clock, you will be hungry – even if the clock is not right and it is only eleven or twelve. You look at the clock, it says one o'clock, and suddenly you feel hunger within. Your body is a mechanism.

Your mind is also a mechanism. Meditate every day in the same place, at the same time, and you will create a hunger for meditation within your body and mind. Every day at that particular time your body and mind will ask you to go into meditation. It will be helpful. A space is created in you which will become a hunger, a thirst.

In the beginning it is very good. Unless you come to the point

where meditation has become natural and you can meditate anywhere, in any place, at any time – up to that moment, use these mechanical resources of the body and the mind as a help.

It gives you a climate: you put off the light, you have a certain incense burning in the room, you have certain clothes, a certain height, a certain softness, you have a certain type of rug, you have a certain posture. This all helps but this does not cause it. If somebody else follows it, this may become a hindrance. One has to find one's own ritual. A ritual is simply to help you to be at ease and wait. And when you are at ease and waiting, the thing happens; just like sleep, God comes to you. Just like love, God comes to you. You cannot will it, you cannot force it.

Meditation is a key to unlock the door of the mystery of existence.

Be loose and natural

ONE can be obsessed with meditation. And obsession is the problem: you were obsessed with money and now you are obsessed with meditation. Money is not the problem, obsession is the problem. You were obsessed with the market, now you are obsessed with God. The market is not the problem but obsession. One should be loose and natural and not obsessed with anything, neither mind nor meditation. Only then, unoccupied, unobsessed, when you are simply flowing, the ultimate happens to you.

DAWN

laughter, movement and catharsis

All meditations are subtle ways to make you drunk – to make you drunkards of the divine.

The first thing to be done is laughter, because that sets the trend for the whole day. If you wake up laughing, you will soon begin to feel how absurd life is. Nothing is serious: even your disappointments are laughable, even your pain is laughable, even *you* are laughable.

Laughing Meditation

EVERY morning upon waking, before opening your eyes, stretch like a cat. Stretch every fibre of your body. After three or four minutes, with eyes still closed, begin to laugh. For five minutes just laugh. At first you will be doing it, but soon the sound of your attempt will cause genuine laughter. Lose yourself in laughter. It may take several days before it really happens, for we are so unaccustomed to the phenomenon. But before long it will be spontaneous and will change the whole nature of your day.

For those who have difficulty laughing totally or who feel their laughter is false, Osho has suggested this simple technique.

In the morning, early, before you have eaten anything, drink almost a bucketful of water – lukewarm with salt in it. Go on drinking it and do it fast, otherwise you will not be able to drink much. Then just bend down and gargle so the water will flow back. It will be a vomiting of the water – and it will clean your passage. Nothing else is needed. There is a block in the passage so that whenever you want to laugh, that stops it.

In Yoga, this is a necessary procedure to be followed. They call it a ‘necessary purification’. It purifies tremendously, and it gives a very clean passage – all the blocks dissolve. You will enjoy it and you will feel the cleanness all day. The laughter and the tears, and even your speaking, will come from the very deep centre.

Do it for ten days and you will have the best laugh around!

Meditation is a medicine. It is the only medicine. So forget about your problems, just move into meditation.

The Golden Light Meditation

THIS is a simple method of transforming your energy and leading it upwards. The process is to be done at least twice a day.

The best time is early in the morning, just before you get up from your bed. The moment you feel you are alert, awake, do it for twenty minutes. Do it then and there, immediately, because when you are coming out of sleep you are very, very delicate, receptive. When you are coming out of sleep you are very fresh and the impact will go very deep. When you are just coming out of sleep you are less in the mind than ever, hence some gaps are there through which the method will penetrate into your innermost core. And early in the morning when you are awakening and when the whole earth is awakening, there is a great tide of awakening energy all over the world – use that tide, don't miss that opportunity.

All ancient religions used to pray early in the morning when the sun rose, because the rising of the sun is the rising of all the energies in existence. In that moment you can simply ride on the rising energy wave; it will be easier. By the evening it will be difficult, energies will be falling back; then you will be fighting against the current. In the morning you will be going with the current.

You simply lie down as you are lying down in your bed, on your back. Keep your eyes closed. When you breathe in, just visualize great light entering through your head into your body, as if a sun has risen just close to your head. You are just hollow, and the golden

light is pouring into your head, and going, going, deep, deep, and going out through your toes. When you breathe in, do it with this visualization. That golden light will help. It will cleanse your whole body and will make it absolutely full of creativity. This is male energy.

And when you breathe out visualize another thing: darkness entering through your toes, a great dark river entering through your toes, coming up and going out from the head. Do slow, deep breathing so you can visualize. This is feminine energy. It will soothe you, it will make you receptive, it will calm you, it will give you rest. Go very slowly, and just out of sleep you can have very deep and slow breaths, because the body is rested, relaxed.

The second best time is when you are going back to sleep, in the night. Lie down on the bed, relax for a few minutes. When you start feeling that now you are wavering between sleep and waking, just in that middle, start the process again. Do it for twenty minutes. If you fall asleep doing it, it is the best, because the impact will remain in the subconscious and will go on working,

If you do this simple method for three months, you will be surprised – there is no need to repress, transformation has started happening.

Waiting for the sunrise

JUST fifteen minutes before the sun rises, when the sky is becoming a little lighter, just wait and watch as one waits for a beloved: so tense, so deeply awaiting, so hopeful and excited – and yet silent. And just let the sun rise and go on watching. No need to stare; you can blink your eyes. Have the feeling that simultaneously inside something is also rising.

When the sun comes on the horizon, start feeling that it is just near the navel. It comes up over there; and here, inside the navel, it comes up, comes up, slowly. The sun is rising there, and here an inner point of light is rising. Just ten minutes will do. Then close your eyes. When you first see the sun with open eyes it creates a negative, so when you close your eyes, you can see the sun dazzling inside.

And this is going to change you tremendously.

Praise for the rising sun

GET up at five o'clock before the sunrise and for half an hour just sing, hum, moan, groan. These sounds need not be meaningful; they have to be existential, not meaningful. You should enjoy them, that's all – that is the meaning. You should sway. Let it be a praise for the rising sun and stop only when the sun has risen.

That will keep a certain rhythm in you the whole day. You will be attuned from the very morning and you will see that the day has a different quality; you are more loving, more caring, more compassionate, more friendly – less violent, less angry, less ambitious, less egoistic.

This is the whole art of meditation: how to be deep in action, how to renounce thinking, and how to convert the energy that was moving into thinking into awareness.

Running, Jogging and Swimming

IT is natural and easy to keep alert while you are in movement. When you are just sitting silently the natural thing is to just fall asleep. When you are lying on your bed it is very difficult to keep alert because the whole situation helps you to fall asleep. But in movement naturally you cannot fall asleep, you function in a more alert way. The only problem is that the movement can become mechanical.

Learn to melt your body, mind and soul. Find out ways where you can function as a unity.

It happens many times to runners. You might not think of running as a meditation, but runners sometimes have felt a tremendous

experience of meditation. And they were surprised, because they were not looking for it – who thinks that a runner is going to experience God? But it has happened. And now, more and more, running is becoming a new kind of meditation.

It can happen when running. If you have ever been a runner, if you have enjoyed running in the early morning when the air is fresh and young and the whole world is coming back from sleep, awakening – you were running and your body was functioning beautifully, the fresh air, the new world born again out of the darkness of the night, everything singing all around, you were feeling so alive ... a moment comes when the runner disappears, and there is only running. The body, mind and soul start functioning together: suddenly an inner orgasm is released.

Runners have sometimes come accidentally on the experience of the fourth, *turiya*, although they will miss it – they will think it was just because of running that they enjoyed the moment: that it was a beautiful day, the body was healthy and the world was beautiful, and it was just a certain mood. They will not take note of it – but if they do take note of it, my own observation is that a runner can come close to meditation more easily than anybody else.

Jogging can be of immense help, swimming can be of immense help. All these things have to be transformed into meditations.

Drop the old ideas of meditations, that just sitting underneath a

tree in a yoga posture is meditation. That is only one of the ways, and it may be suitable for a few people but it is not suitable for all. For a small child it is not meditation, it is torture. For a young man who is alive and vibrant it is repression, it is not meditation.

Start running in the morning on the road. Start with half a mile and then one mile and come eventually to at least three miles. While running use the whole body. Don’t run as if you are in a straitjacket. Run like a small child, using the whole body – hands and feet – and run. Breathe deeply and from the belly. Then sit under a tree, rest, perspire and let the cool breeze come; feel peaceful. This will help very deeply.

Sometimes just stand on the earth without shoes and feel the coolness, the softness, the warmth. Whatsoever the earth is ready to give in that moment, just feel it and let it flow through you. And allow your energy to flow into the earth. Be connected with the earth.

If you are connected with the earth, you are connected with life. If you are connected with the earth, you are connected with your body. If you are connected with the earth, you will become very sensitive and centered – and that’s what is needed.

Never become an expert in running; remain an amateur so that alertness may be kept. If you feel sometime that running has become

automatic, drop it; try swimming. If that becomes automatic, then dancing. The point to remember is that the movement is just a situation to create awareness. While it creates awareness it is good. If it stops creating awareness, then it is no more of any use, change to another movement where you will have to be alert again, never allow any activity to become automatic.

‘I have devised a means’

MIND is very serious, and meditation is absolutely nonserious. When I say this you may be bewildered, because people go on talking about meditation very seriously. But meditation is not a serious thing. It is just like play – nonserious. Sincere, but nonserious. It is not something like work; it is more like play. Play is not an activity. Even when it is active, it is not an activity. Play is just pleasure. The activity is not going anywhere; it is not motivated. Rather, it is just pure, flowing energy.

But it is difficult, because we are so involved in activity. We have always been so active that activity has become a deep-rooted obsession. Even while asleep we are active. Even when we are thinking about relaxing we are active. We even make relaxation an

Mind is a thorn and all techniques are thorns to bring the first thorn out.

activity; we make an effort to relax. This is absurd! But it happens because of the robotlike habits of the mind.

So what to do? Only nonactivity leads you to your inner centre, but the mind cannot conceive of how to be nonactive. So what to do?

I have devised a means. And the means is to be active to such an extreme that activity simply ceases; to be so madly active that the mind that is hankering to be active is thrown out of your system. Only then, after a deep catharsis, can you fall down into inactivity and have a glimpse of the world that is not the world of effort.

Once you know this world, you can move into it without any effort. Once you have the feeling of it – how to be just here and now,

without doing anything – you can move into it at any moment; you can remain in it anywhere. Ultimately, you can be outwardly active and inwardly deeply inactive.

Cathartic methods are modern inventions. In Buddha's time they were not needed because people were not so repressed. People were natural, people lived primitive lives – uncivilised, spontaneous lives. So Vipassana – vipassana means insight – was given by Buddha directly to people. But now you cannot go into Vipassana directly. And the teachers who go on teaching Vipassana directly don't belong to this century; they are two thousand years backward. Yes, sometimes they may help one or two persons out of one hundred persons, but that can't do much. I am introducing cathartic methods, so that first what the civilisation has done to you can be undone, so that you become primitive again. From that primitiveness, from primal innocence, insight becomes easily available.

Dynamic Meditation

– the daily morning meditation at the ashram

WHEN the sleep is broken, the whole nature becomes alive; the night has gone, the darkness is no more, the sun is coming up, and everything becomes conscious and alert. This is a meditation in which you have to be continuously alert, conscious, aware, whatsoever you do. Remain a witness. Don't get lost.

It is easy to get lost. While you are breathing you can forget. You can become one with the breathing so much that you can forget the witness. But then you miss the point. Breathe as fast, as deep as possible, bring your total energy to it, but still remain a witness. Observe what is happening, as if you are just a spectator, as if the whole thing is happening to somebody else, as if the whole thing is happening in the body and the consciousness is just centered and

A woodcutter, a stone-breaker need not do cathartic meditation – the whole day they are doing it. But for the modern man things have changed.

looking. This witnessing has to be carried in all the three steps. And when everything stops, and in the fourth step you have become completely inactive, frozen, then this alertness will come to its peak.

The Dynamic Meditation lasts one hour and is in five stages. It can be done alone, but the energy will be more powerful if it is done in a group. It is an individual experience so you should remain oblivious of others around you and keep your eyes closed throughout, preferably using a blindfold. It is best to have an empty stomach and wear loose, comfortable clothing.

First Stage: 10 minutes.

Breathe chaotically through the nose, concentrating always on the exhalation. The body will take care of the inhalation. Do this as fast and as hard as you possibly can – and then a little harder, until you literally become the breathing. Use your natural body movements to help you to build up your energy. Feel it building up, but don't let go during the first stage.

Second Stage: 10 minutes.

Explode! Let go of everything that needs to be thrown out. Go totally mad, scream, shout, cry, jump, shake, dance, sing, laugh, throw yourself around. Hold nothing back, keep your whole body moving. A little acting often helps to get you started. Never allow your mind to interfere with what is happening. Be total.

Third Stage: 10 minutes.

With raised arms, jump up and down shouting the mantra 'HOO! HOO! HOO!' as deeply as possible. Each time you land, on the flats of your feet, let the sound hammer deep into the sex centre. Give all you have, exhaust yourself totally.

Once it happened – two dogs were watching people do the Dynamic Meditation, and I heard one dog say to the other: When I do this my master gives me worm pills.

Fourth Stage: 15 minutes.

Stop! Freeze where you are in whatever position you find yourself. Don't arrange the body in any way. A cough, a movement, anything will dissipate the energy flow and the effort will be lost. Be a witness to everything that is happening to you.

Fifth Stage: 15 minutes.

Celebrate and rejoice with music and dance, expressing your gratitude towards the whole. Carry your happiness with you throughout the day.

If your meditation space prevents you from making a noise, you can do this silent alternative: Rather than throwing out the sounds, let the catharsis in the second stage take place entirely through bodily movements. In the third stage the sound 'HOO' can be hammered silently inside and the fifth stage can become an expressive dance.

Someone has said that the meditation we are doing here seems to be sheer madness. It is. And it is that way for a purpose. It is madness with a method; it is consciously chosen.

Remember, you cannot go mad voluntarily. Madness takes possession of you. Only then can you go mad. If you go mad voluntarily, that's a totally different thing. You are basically in control, and one who can control even his madness will never go mad.

Osho talks about some of the reactions that can happen in the body as a result of the deep catharsis of the Dynamic Meditation.

If you feel pain, be attentive to it, don't do anything. Attention is the great sword – it cuts everything. You simply pay attention to the pain.

For example, you are sitting silently in the last part of the meditation, unmoving, and you feel many problems in the body. You

feel that the leg is going dead, there is some itching in the hand, you feel that ants are creeping on the body. Many times you have looked and there are no ants. The creeping is inside, not outside. What should you do? You feel the leg is going dead? – be watchful, just give your total attention to it. You feel itching? – don't scratch. That will not help. You just give your attention. Don't even open your eyes. Just give your attention inwardly, and just wait and watch. Within seconds, the itching will have disappeared. Whatsoever happens – even if you feel pain, severe pain in the stomach or in the head. It happens because in meditation the whole body changes. It changes its chemistry. New things start happening and the body is in a chaos. Sometimes the stomach will be affected, because in the stomach you have suppressed many emotions, and they are all stirred. Sometimes you will feel like vomiting, nauseous. Sometimes you will feel a severe pain in the head because the meditation is changing the inner structure of your brain. Passing through meditation, you are really in a chaos. Soon, things will settle. But for the time being, everything will be unsettled.

So what are you to do? You simply see the pain in the head, watch it. You be a watcher. You just forget that you are a doer, and by and by, everything will subside, and will subside so beautifully and so gracefully that you cannot believe unless you know it. Not only does the pain disappear from the head – because the energy which was creating pain, if watched, disappears – the same energy becomes pleasure. The energy is the same.

Pain or pleasure are two dimensions of the same energy. If you can remain silently sitting and paying attention to distractions, all distractions disappear. And when all distractions disappear, you will suddenly become aware that the whole body has disappeared.

Osho has warned against turning this witnessing approach to pain into another fanaticism. If unpleasant physical symptoms – aches and pains or nausea – persist beyond three or four days of daily meditation, there is no need to be a masochist – seek medical advice. This applies to all Osho's meditation techniques. Have fun!

Mandala Meditation

THIS is another powerful, cathartic technique that creates a circle of energy that results in a natural centering. There are four stages of 15 minutes each.

First Stage: 15 minutes

With open eyes run on the spot, starting slowly and gradually, getting faster and faster. Bring your knees up as high as possible. Breathing deeply and evenly will move the energy within. Forget the mind and forget the body. Keep going.

Second Stage: 15 minutes

Sit with your eyes closed and mouth open and loose. Gently rotate your body from the waist, like a reed blowing in the wind. Feel the wind blowing you from side to side, back and forth, around and around. This will bring your awakened energies to the navel centre.

Third Stage: 15 minutes

Lie on your back, open your eyes and, with the head still, rotate them in a clock-wise direction. Sweep them fully around in the sockets as if you are following the second hand of a vast clock, but as fast as possible. It is important that the mouth remains open and the jaw relaxed, with the breath soft and even. This will bring your centered energies to the third eye.

Fourth Stage: 15 minutes

Close your eyes and be still.

I cannot create heaven for you. That is why all my meditation techniques are designed to create hell first.

The need for catharsis

FOR sixty minutes every day, just forget about the world. Let the world disappear from you, and you disappear from the world. Take an about-turn, a one hundred and eighty degree turn, and just look inside. In the beginning, you will see only clouds. Don't be worried about them; those clouds are created by your repressions. You will come across anger, hatred, greed, and all kinds of black holes. You have repressed them, so they are there. And your so-called religions have taught you to repress them, so they are there like wounds. You have been hiding them.

That's why my emphasis is first on catharsis. Unless you go through great catharsis you will have to pass through many clouds. It will be tiring, and you may be so impatient that you may turn back into the world. And you will say, "There is nothing. There is no lotus and no fragrance, there is only stink, rubbish."

You know it. When you close your eyes and you start moving in, what do you come across? You don't come across those beautiful lands Buddhas talk about. You come across hells, agonies, repressed there, waiting for you. Anger of many lives accumulating. It is all a mess there, so one wants to remain outside. One wants to go to the movie, to the club, to meet people and gossip. One wants to remain occupied till one is tired and falls asleep. That's the way you are living, that's your style of life.

So when one starts looking in, naturally one is very much puzzled. Buddhas say that there is great benediction, great fragrance, you come

across lotus flowers blooming – and such fragrance that it is eternal. And the colour of the flowers remains the same; it is not a changing phenomenon. They talk about this paradise, they talk about this kingdom of God that is within you. And when you go in, you only come across hell.

You see not Buddhalands but Adolf Hitler concentration camps. Naturally, you start thinking that this is all nonsense, it is better to remain outside. And why go on playing with your wounds? – it hurts too. And pus starts oozing out of the wounds and it is dirty.

But catharsis helps. If you cathart, if you go through chaotic meditations, you throw all these clouds outside, all these darknesses outside, then mindfulness becomes easier.

That is my reason why I emphasize first chaotic meditations and then silent meditations, first active meditations, then passive meditations. You can move into passivity only when all that is there like junk has been thrown out. Anger has been thrown out, greed has been thrown out ... layer upon layer, these things are there. But once you have thrown them out, you can easily slip in. There is nothing to hinder.

And suddenly the bright light of the Buddhaland. And suddenly you are in a totally different world – the world of the Lotus Law, the world of Dhamma, the world of Tao.

Pillow-beating

WHEN you feel angry, there is no need to be angry against someone; just be angry. Let it be a meditation. Close the room, sit by yourself, and let the anger come up as much as it can. If you feel like beating, beat a pillow.

Do whatsoever you want to do; the pillow will never object. If you want to kill the pillow, have a knife and kill it! It helps, it helps tremendously. One can never imagine how helpful a pillow can be. Just beat it, bite it, throw it. If you are against somebody in particular, write their name on the pillow or stick a picture on it.

You will feel ridiculous, foolish, but anger is ridiculous; you cannot do anything about it. So let it be and enjoy it like an energy phenomenon. It is an energy phenomenon. If you are not hurting

anybody there is nothing wrong in it. When you try this you will see that the idea of hurting somebody by and by disappears.

Make it a daily practice – just twenty minutes every morning. Then watch the whole day. You will be calmer, because the energy that becomes anger has been thrown out; the energy that becomes a poison is thrown out of the system. Do this for at least two weeks, and after one week you will be surprised to find that whatsoever the situation, anger is not coming up. Just give it a try.

Pant like a dog

IT is difficult to work with anger directly because it may be deeply repressed. So work indirectly. Running will help much anger and much fear to evaporate. When you are running for a long time and breathing deeply, the mind stops functioning and the body takes over.

And a small exercise will be very helpful. Whenever somebody is not going below the stomach, below the belly, is somehow superficial, he can walk and pant like a dog. He can let his tongue be out and hang down, and go around just like a dog and pant.

The whole passage will become open. Whenever somebody has some block there, panting can be very significant. If he pants for half

Meditation starts with catharsis and ends with celebration.

an hour, his anger will flow very beautifully. His whole body will become involved in it.

So you can try this in your room sometimes. You can use a mirror and bark and growl at it. Within three weeks you will feel things going very very deeply. Once anger is relaxed, gone, you will feel free.

MORNING

celebration, work and play

Meditation is life. Not to be in meditation is not to live.

Music and Dance

MUSIC is meditation – meditation crystallized in a certain dimension. Meditation is music – music melting into the dimensionless. They are not two.

If you love music, you love it only because around it somehow you feel meditation happening. You are absorbed by it, you become drunk in it. Something of the unknown starts descending around you ... God starts whispering. Your heart beats in a different rhythm, one in tune with the universe. Suddenly you are in a deep orgasm with the whole. A subtle dance enters into your being, and doors that have remained closed forever start opening. A new breeze passes through you; dust of the centuries is blown away. You feel as if you

have taken a bath, a spiritual bath; you have been under a shower – clean, fresh, virgin.

Music is meditation; meditation is music. These are two doors to approach the same phenomenon.

Sufi Dancing

– a daily morning celebration at the ashram

IF a man who is angry participates in Sufi Dancing, his dance will have anger in it. You can watch people, and you can see their dances have different qualities. Somebody's dance is a kind of rage; anger is filtering through his dance, through his gestures. Somebody's dance has grace to it, love is flowing, a kind of elegance. Somebody else's dance has compassion in it. Somebody else's dance has ecstasy in it. Somebody else's dance is just stale and dull; he's just making empty gestures, there is nobody behind them – mechanical. Watch. Why this difference? – because they are carrying different layers of repression.

When you dance, your anger will dance if it is there. Where can it go? The more you will dance, the more it will dance. If you are full of

Millions of people miss meditation because meditation has taken on a wrong connotation. It looks very serious, it looks gloomy, it has something of the church in it; it looks as if it is only for people who are dead or almost dead, who are gloomy, serious, have long faces – who have lost festivity, fun, playfulness, celebration.

love, when you start dancing your love will start overflowing – it will dance all around you, all over the space. Your dance is going to be your dance, it will contain all that you contain. If you are sexually repressed, then sex will bubble up when you dance.

You have to go through catharsis, you cannot go directly. Only when all the poison has gone, and the smoke has disappeared, will you be able to find insight or bliss in methods like Sufi Dancing.

These are the qualities of meditation. A really meditative person is playful; life is fun for him, life is a *leela*, a play. He enjoys it tremendously, he is not serious, he is relaxed.

Nataraj Meditation

– a technique often chosen as the night meditation at the monthly meditation camps.

NATARAJ is dance as a total meditation. There are three stages, lasting a total of 65 minutes.

First Stage: 40 minutes

With eyes closed dance as if possessed. Let your unconscious take over completely. Do not control your movements or be a witness to what is happening. Just be totally in the dance.

Meditation is needed only because you have not chosen to be happy. If you have chosen to be happy there is no need for any meditation. Meditation is medicinal. If you are ill, then the medicine is needed. Buddhas don't need meditation. Once you have started choosing happiness, once you have decided that you have to be happy, then no meditation is needed. Then meditation starts happening of its own accord. Meditation is a function of being happy. Meditation follows a happy man like a shadow. Wherever he goes, whatsoever he is doing, he is meditative.

Second Stage: 20 minutes

Keeping your eyes closed, lie down immediately. Be silent and still.

Third Stage: 5 minutes

Dance in celebration and enjoy.

Forget the dancer, the centre of the ego; become the dance. That is the meditation. Dance so deeply that you forget completely that 'you' are dancing and begin to feel that you are the dance. The division

must disappear; then it becomes a meditation. If the division is there, then it is an exercise: good, healthy, but it cannot be said to be spiritual. It is just a simple dance. Dance is good in itself – as far as it goes, it is good. After it, you will feel fresh, young. But it is not meditation yet. The dancer must go, until only the dance remains.

So what to do? Be totally in the dance, because division can exist only if you are not total in it. If you are standing aside and looking at your own dance, the division will remain: you are the dancer and you are dancing. Then dancing is just an act, something you are doing; it is not your being. So get involved totally; be merged in it. Don't stand aside, don't be an observer. Participate!

Let the dance flow in its own way; don't force it. Rather, follow

What is the use of meditation? What do you earn out of it? What is the use of dance? ... nothing. You cannot eat, you cannot drink, you cannot make a shelter out of dancing. It seems non-utilitarian. All that is beautiful and true is non-utilitarian.

it; allow it to happen. It is not a doing but a happening. Remain in the mood of festivity. You are not doing something very serious; you're just playing, playing with your life energy, playing with your bioenergy, allowing it to move in its own way. Just like the wind blows and the river flows – you are flowing and blowing. Feel it.

And be playful. Remember this word 'playful' always – with me, it is very basic. In this country we call creation God's *leela* – God's play. God has not created the world; it is his play.

Kirtan

– This joyful song and dance is always a part of the four annual celebration days at the ashram.

DON'T take religion seriously. You can sing and dance in it; long faces are not needed. We have lived with long faces too long. If you see the old face of God it is sad. It creates boredom. Now we need a dancing and laughing God.

You have to dance in an ecstatic mood. All your life energy is to be flowing, laughing, singing. Celebrate life.

As a meditation technique, Kirtan has three stages of 20 minutes each.

First Stage:

With closed eyes, dance, sing and clap your hands. Be totally involved.

Second Stage:

Lie down, be silent and still.

Third Stage:

Dance and sing again in total abandonment. Lose yourself.

Meditation is not something you do in the morning and you are finished with, meditation is something that you have to go on living every moment of your life. Walking, sleeping, sitting, talking, listening – it has to become a kind of climate. A relaxed person remains in it. A person who goes on dropping the past remains meditative. Never act out of conclusions; those conclusions are your conditionings, your prejudices, your desires, your fears, and all the rest of it. In short, you are there!

You means your past. *You* means all your experiences of the past. Don't allow the dead to overrule the living, don't allow the past to influence the present, don't allow death to overpower your life – that's what meditation is. In short, in meditation you are not there. The dead is not controlling the living.

Live in this moment

AS you go deeper into meditation time disappears. When meditation has really bloomed no time is found. It happens simultaneously: when the mind disappears, time disappears. Hence, down the ages, the mystics have said that time and mind are nothing but two aspects of the same coin. Mind cannot live without time and time cannot live without mind. Time is a way for the mind to exist.

Hence all the Buddhas have insisted, “Live in this moment.” To live in this moment is meditation; to be simply herenow is meditation. Those who are simply herenow this very moment with me are in meditation. This is meditation – the cuckoo calling from far away and the aeroplane passing and the crows and the birds and all is silent and there is no movement in the mind. You are not thinking of the past and you are not thinking of the future. Time has stopped. The world has stopped.

Stopping the world is the whole art of meditation. And to live in the moment is to live in eternity. To taste the moment with no idea, with no mind, is to taste immortality.

Techniques for day-to-day life

If you don't use ordinary life as a method to meditation, your meditation is bound to become something of an escape.

Stop!

START doing a very simple method at least six times a day. It takes only half a minute each time so it is three minutes a day. It is the shortest meditation in the world! But you have to do it suddenly – that's the whole point of it.

Walking on the street – suddenly you remember. Stop yourself, stop yourself completely, no movement. Just be present for half a minute. Whatsoever the situation, stop completely and just be present to whatsoever is happening. Then start moving again. Six times a day. More you can do but not less – it will bring much opening. It has to be done suddenly.

If you just become present suddenly, the whole energy changes. The continuity that was going on in the mind stops. And it is so

sudden that the mind cannot create a new thought so immediately. It takes time; the mind is stupid.

Anywhere, the moment you remember, just give a jerk to your whole being and stop. Not only will you become aware. Soon you will feel that others have become aware of your energy – that something has happened; something from the unknown is entering you.

Work as meditation

WHENEVER you feel that you are not in a good mood and you don't feel good in the work, before starting work, just for five minutes, exhale deeply. Feel with the exhalation that you are throwing your dark mood out and you will be surprised, within five minutes you will be suddenly back to normal and the low will have disappeared, the dark is no more there.

If you can change your work into meditation, that's the best thing. Then meditation is never in conflict with your life. Whatsoever you do can become meditative. Meditation is not something separate; it is a part of life. It is just like breathing: just as you breathe in and out, you meditate also.

And it is simply a shift of emphasis; nothing much is to be done. Things that you have been doing carelessly, start doing carefully. Things that you have been doing for some results, for example, money ... That's okay, but you can make it a plus phenomenon. Money is okay and if your work gives you money, good; one needs money, but it is not all. And just by the side if you can reap many more pleasures, why miss them? They are just free of cost.

You will be doing your work whether you love it or not, so just bringing love to it you will reap many more things which otherwise you would miss.

Anyone engaged in creative work can make their livelihood a meditation in the way Osho describes here in answer to a question from a painter.

Art is meditation; any activity becomes meditation if you are lost in it, so don't just remain a technician. If you are just a technician then painting will never become a meditation, you have to be crazily into it, madly into it, completely lost, not knowing where you are going, not knowing what you are doing, not knowing who you are.

This state of not knowing will be meditation; let it happen. The painting should not be painted but only allowed to happen – and I don't mean that you just remain lazy, no, then it will never happen. It has to ride on you, you have to be very very active and yet not doing it. That is the whole knack, that is the whole crux of it: you have to be active and yet not a doer.

Go to the canvas. For a few minutes just meditate, just sit silently there before the canvas. It has to be like automatic writing. You take the pen in your hand and you sit silently and suddenly you find a jerk in the hand and it is not that you have done it, you know that you have not done it. You were simply waiting for it. The jerk comes and the hand starts moving, something starts happening.

That way you should start your painting. A few minutes meditation, just being available. Whatsoever is going to happen you will allow to happen. You will bring all your expertise into letting it happen.

Take the brush and start. Go slowly in the beginning, so that you don't bring yourself in. Just go slowly. Let the subject start flowing through you on its own accord and then be lost in it. And don't think of anything else. Art has to be for art's sake, then it is meditation. No motive should be allowed to enter into it. And I'm not saying that you are not going to sell your painting or you are not going to exhibit it; that is perfectly OK but that is a by-product. That is not the motive. One needs food so one sells the painting, but it hurts that one sells it; it is almost like selling your child. But one needs to so it is OK. You feel sad, but it was not the motive; you had not painted it to sell. It has been sold – that is another thing – but the motive is not there, otherwise you will remain a technician.

You should get lost. You need not remain there, you should completely disappear into your painting, into your dance, into breathing, into singing. In whatsoever you are doing you should be lost completely in un-control.

A meditation for the jet-set

YOU cannot find a better situation to meditate than while flying at a high altitude. The higher the altitude, the easier is the meditation. Hence, for centuries, rneditators have been moving to the Himalayas to find a high altitude.

When the gravitation is less and the earth is very far away, many pulls of the earth are far away. You are far away from the corrupted society that man has built. You are surrounded by clouds and the stars and the moon and the sun and the vast space ... So do one thing: start feeling one with that vastness, and do it in three steps.

The first step is: for a few minutes just think that you are becoming bigger ... you are filling the whole plane.

Science now needs great meditators, otherwise this earth is doomed.

Then the second step: start feeling that you are becoming even bigger, bigger than the plane, in fact the plane is now inside you.

And the third step: feel that you have expanded into the whole sky. Now these clouds that are moving, and the moon and the stars – they are moving in you: you are huge, unlimited.

This feeling will become your meditation, and you will feel completely relaxed and non-tense.

Meditation is neither a journey in space nor a journey in time, but an instantaneous awakening.

This is the secret:

de-automatize

IF we can de-automatize our activities, then the whole life becomes a meditation. Then any small thing, taking a shower, eating your food, talking to your friend, becomes meditation. Meditation is a quality; it can be brought to *anything*. It is not a specific act. People think that way, they think meditation is a specific act – when you sit facing to the east, you repeat certain mantras, you burn some incense, you do this and that at a particular time in a particular way with a particular gesture. Meditation has nothing to do with all those things. They are all ways to automatize it and meditation is against automatization.

So if you can keep alert any activity is meditation, any movement will help you immensely.

Osho's Smoking Meditation

A man came to me. He had been suffering from chain-smoking for thirty years; he was ill and the doctors said, "You will never be healthy if you don't stop smoking." But he was a chronic smoker; he could not help it. He had tried – not that he had not tried – he had tried hard, and he had suffered much in trying; but only for one day or two days, and then again the urge would come so tremendously, it would simply take him away. Again he would fall into the same pattern.

Because of this smoking he had lost all self-confidence: he knew he could not do a small thing; he could not stop smoking. He had become worthless in his own eyes; he thought himself just the most worthless person in the world. He had no respect for himself. He came to me.

He said, “What can I do? How can I stop smoking.” I said, “Nobody can stop smoking. You have to understand. Smoking is not only a question of your decision now. It has entered into your world of habits; it has taken roots. Thirty years is a long time. It has taken roots in your body, in your chemistry; it has spread all over. It is not just a question of your head deciding; your head cannot do anything. The head is impotent; it can start things, but it cannot stop them so easily. Once you have started and once you have practised so long, you are a great yogi – thirty years’ practising smoking! It has become autonomous; you will have to de-automatize it.” He said, "What do you mean by ‘de-automatization’?”

And that's what meditation is all about, de-automatization.

I said, “You do one thing: forget about stopping. There is no need either. For thirty years you have smoked and lived; of course it was a suffering but you have become accustomed to that too. And what does it matter if you die a few hours earlier than you would have died without smoking? What are you going to do here! What have you done? So what is the point – whether you die Monday or Tuesday or Sunday, this year, that year – what does it matter?”

He said, “Yes, that is true, it doesn’t matter.” Then I said, “Forget about it; we are not going to stop it at all. Rather, we are going to understand it. So next time, you make it a meditation.”

He said, "Meditation out of smoking?” I said, “Yes. If Zen people can make a meditation out of drinking tea and can make it a ceremony, why not? Smoking can be as beautiful a meditation.”

He looked thrilled. He said, “What are you saying?” He became alive! He said, “Meditation? just tell me – I can’t wait!”

I gave him the meditation. I said, “Do one thing. When you are taking the packet of cigarettes out of your pocket, move slowly. Enjoy it, there is no hurry. Be conscious, alert, aware; take it out slowly, with full awareness. Then take the cigarette out of the packet with full awareness, slowly – not in the old hurried way, unconscious way, mechanical way. Then start tapping the cigarette on your packet – but very alertly. Listen to the sound, just as Zen people do when the samovar starts singing and the tea starts boiling ... and the aroma. Then smell the cigarette and the beauty of it ...”

He said, “What are you saying? The beauty?” “Yes, it is beautiful. Tobacco is as divine as anything. Smell it; it is God’s smell.”

He looked a little surprised. He said, “What! Are you joking?” “No, I am not joking.”

Even when I joke, I don’t joke. I am very serious.

“Then put it in your mouth, with full awareness, light it with full awareness. Enjoy every act, every small act, and divide it into as many small acts as possible, so you can become more and more aware.

“Then have the first puff: God in the form of smoke. Hindus say, ‘*Annam Brahm*’ – ‘Food is God’. Why not smoke? All is God. Fill your lungs deeply – this is a *pranayam*. I am giving you the new yoga

Meditation is not an experience, it is to become aware of the witness. Just look, just watch and remain centered in the watching and there everything is total. Otherwise nothing is total. And then anything and everything is fulfilling; otherwise nothing is fulfilling. Meditate on the face of your beloved. If you love flowers, meditate on the rose, meditate on the moon or whatsoever you like. If you love food meditate on food.

for the new age! Then release the smoke, relax, another puff – and go very slowly.

"If you can do it, you will be surprised; soon you will see the whole stupidity of it. Not because others have said that it is stupid, not because others have said that it is bad. You will see it. And the seeing will not just be intellectual. It will be from your total being; it will be a vision of your totality. And then one day, if it drops, it drops; if it continues, it continues. You need not worry about it.

After three months he came and he said, "But it dropped."

"Now," I said, "try it on other things too."

This is the secret, *the* secret: de-automatize. Walking, walk slowly, watchfully. Looking, look watchfully, and you will see trees are greener than they have ever been and roses are rosier than they have ever been. Listen! Somebody is talking, gossiping: listen, listen attentively. When you are talking, talk attentively. Let your whole waking activity become de-automatized.

Just ordinary tea – enjoy it!

LIVE moment to moment. For three weeks, try: whatsoever you are doing, do it as totally as possible; love it and enjoy it. Maybe it looks silly. If you are drinking tea it is silly to enjoy it too much – it is just ordinary tea.

But ordinary tea can become extraordinarily beautiful – a tremendous experience if you enjoy it. Enjoy it with deep reverence. Make it a ceremony: making tea ... listening to the kettle and the sound, then pouring the tea ... smelling the fragrance of it; then tasting the tea and feeling happy.

Dead people cannot drink tea; only very alive people. This moment you are alive! This moment you are drinking tea. Feel thankful! And don't think of the future; the next moment will take care of itself. Think not of the morrow: for three weeks live in the moment.

One word Zen people use for meditation is wu-shi. It means 'nothing special' or 'no fuss'.

Sit silently and wait

Sometimes what happens is that meditation is close by but you are engaged in other things. That still small voice is within you but you are full of noise, engagements, occupations, responsibilities. And meditation comes like a whisper, it doesn't come like a slogan shouting, it comes very silently. It makes no noise. Not even the footsteps are heard. So if you are engaged, it waits and goes.

So make it a point, at least an hour every day, just to sit silently and wait for it. Don't do anything, just sit silently with closed eyes in great waiting, with a waiting heart, with an open heart. Just waiting, so if something happens then you are ready to receive it. If nothing happens don't feel frustrated. Even sitting for one hour and having nothing happen is good, is relaxing. It calms you down, makes you still, makes you more centered and rooted. But more and more it will come and slowly slowly there will arise an understanding between

you and the meditative state; that you wait at a certain hour in a certain room at a certain time, it will come more and more. It is not something that comes from the outside, it comes from your innermost core. But when the inner conscious knows that the outer conscious is waiting for it, there is more possibility of meeting.

Just sit under a tree. The breeze is blowing and the leaves of the tree are rustling. The wind touches you, it moves around you, it passes. But don't allow it just to pass you; allow it to move within you and pass through you. Just close your eyes, and as it is passing through the tree and there is a rustling of leaves, feel that you are also like a tree, open, and the wind is blowing through you – not by your side, but right through you.

Sometimes, you can simply disappear

SITTING under a tree, not thinking of past and future, just being there, where are you? Where is the I? You cannot feel it, it is not there. The ego has never existed in the present. Past is no more, future is yet to be; both are not. Past has disappeared, future has not yet appeared – only the present is. And in the present there is never found anything like the ego.

There is one of the most ancient meditations still used in some monasteries of Tibet. The meditation is based on the truth that I am saying to you. They teach that sometimes you can simply disappear; sitting in the garden, you just start feeling that you are disappearing. Just see how the world looks when you have gone from the

All that the mind can do, cannot be meditation – it is something beyond the mind. The mind is absolutely helpless there; the mind cannot penetrate meditation. Where mind ends meditation begins.

world, when you are no longer here, when you have become absolutely transparent. Just try for a single second not to be.

In your own home be as if you are not. It is really a beautiful meditation. You can try it many times in 24 hours – just half a second will do. For half a second simply stop; you are not and the world continues. When you become more and more alert to the fact that without you the world continues perfectly well, then you will be able to learn another part of your being which has been neglected for long, for lives. And that is the receptive mode. You simply allow, become a door. Things go on happening without you.

The Guillotine Meditation

ONE of the most beautiful tantra meditations: walk and think that the head is no more there, just the body. Sit and think that the head is no more there, just the body. Continuously remember that the head is not there. Visualize yourself without the head. Have a picture of yourself enlarged without the head; look at it. Let your mirror be lowered in the bathroom so when you see, you cannot see your head, just the body.

A few days of rememberance and you will feel such weightlessness happening to you, such tremendous silence, because it is the head that is the problem. If you can conceive of yourself as headless – and that can be conceived, there is no trouble in it – then more and more you will be centered in the heart.

Just this very moment you can visualize yourself headless. Then you will understand what I am saying immediately.

‘I am not this’

MIND is rubbish! It is not that you have rubbish and somebody else hasn’t. It is rubbish, and if you go on bringing rubbish out, you can go on and on; you can never bring it to a point where it ends. It is self-perpetuating rubbish, so it is not dead, it is dynamic. It grows and has a life of its own. So if you cut it, leaves will sprout again.

Bringing it out doesn’t mean that you will become empty. It will only make you aware that this mind that you thought is you, with which you have been identified up to now, is not you. By bringing it up, you will become aware of the separation, the gulf, between you and it. The rubbish remains but you are not identified with it, that’s all. You become separate, you know you are separate.

So you have only to do one thing: don’t try to fight with the rubbish, and don’t try to change it. Simply watch, and just remember one thing, ‘I am not this.’ Let this be the mantra: ‘I am not this.’ Remember it, and become alert and see what happens.

There is a change immediately. The rubbish will be there, but it is no longer a part of you. That remembrance becomes a renunciation of it.

Write down your thoughts

ONE day do this: a little experiment. Close your doors and sit in your room and just start writing your thoughts – whatsoever comes into your mind. Don’t change them because you need not show this piece of paper to anybody! Just go on writing for ten minutes and then look at them. This is what your thinking is. If you look at them you will think this is some madman’s work. If you show that piece of paper to your most intimate friend he will also look at you and think ‘Have you gone crazy?’

Meditation is a device to release your intelligence. The more meditative you become, the more intelligent you become. But remember, by intelligence I don't mean intellectuality. Intellectuality is part of stupidity.

Funny Faces

THERE are many old meditations which make use of making funny faces. You can make it a meditation – in Tibet it is one of the oldest traditions.

Keep a big mirror. Stand naked, make faces, do funny things – and watch. Just doing it and watching for 15-20 minutes, you will be surprised. You will start feeling you are separate from this. If you are not separate then how can you do all these things! Then the body is just in your hand, is just something in your hand. You can play with it this way and that.

Find out new ways to make funny faces, funny postures. Do whatsoever you can do and it will give you a great release and you will start looking at yourself, not as the body, not as the face, but as the consciousness. It will be helpful.

Meditation is your intrinsic nature – it is you. It is your being. It has nothing to do with your doings; You cannot have it, you cannot not have it, it cannot be possessed, it is not a thing, it is you, it is your being.

Just look at the sky

MEDITATE on the sky and whenever you have time just lie down on the ground; look at the sky. Let that be your contemplation. If you want to pray, pray to the sky. If you want to meditate, meditate on the sky, sometimes with open eyes, sometimes with closed eyes. Because the sky is within too; as it is big without, within it is the same.

We are just standing on the threshold of the inner sky and the outer sky and they are exactly proportionate. As the outside sky is infinite, so is the inner sky. We are just standing on the threshold, either way you can be dissolved. And these are the two ways to dissolve.

If you dissolve in the outside sky then it is prayer, if you dissolve into the inside sky then it is meditation, but finally it comes to the same: you are dissolved. And these two skies are not two. They are

two only because you are, you are the dividing line. When you disappear the dividing line disappears, then in is out and out is in.

The fragrance of a flower

IF you have a good nose, then be near a flower, let the smell fill you. Then by and by move away from the flower very slowly but continue being attentive to the smell, the fragrance. As you move away the fragrance will become more and more subtle and you will need more awareness to feel it. Become the nose. Forget about the whole body and bring all the energy to the nose as if only the nose exists. If you lose track of the smell, go a few steps further ahead, again catch hold of the smell, then move back, move backwards.

By and by you will be able to smell a flower from a very very great distance. Nobody else will be able to smell that flower from there. Then go on moving in a very subtle way, you are making the object subtle, and then a moment will come when you will not be

able to smell the smell. Now smell the absence of where the fragrance was just a moment before. It is no longer there.

That is the other part of its being – the absent part, the dark part. If you can smell the absence of the smell, if you can feel that it makes a difference, it makes a difference. Then the object has become very subtle. Now it is reaching near to the no-thought state of samadhi.

Communicate with the earth

SOMETIME try a small experiment: just naked stand somewhere – on the beach, near the river, just naked in the sun – and start jumping, jogging, and feel your energy is flowing through your feet, through your legs to the earth. Jog and feel your energy is going through your legs into the earth; then after a few minutes of jogging, just stand silently rooted to the earth and just feel a communion of your feet with the earth. Suddenly you will feel very very rooted, grounded, solid. You will see the earth communicates, you will see your feet communicate. A dialogue arises between the earth and you.

All these meditations that you are doing here are nothing but efforts to disturb your sleep.

Simply relax the breathing

WHENEVER you find time, just for a few minutes relax the breathing system, nothing else – there is no need to relax the whole body. Sitting in the train or plane, or in the car, nobody will become aware that you are doing something. Just relax the breathing system. Let it be as when it is functioning naturally. Then close your eyes and watch the breathing going in, coming out, going in.

Don't concentrate. If you concentrate, you create trouble, because then everything becomes a disturbance. If you try to concentrate sitting in the car, then the noise of the car becomes a disturbance, the person sitting beside you becomes a disturbance.

Meditation is not concentration. It is simple awareness. You simply relax and watch the breathing. In that watching, nothing is excluded. The car is humming – perfectly okay, accept it. The traffic

is passing – that's okay, part of life. The fellow passenger snoring by your side, accept it. Nothing is rejected.

'Peace be to this man'

WHEN somebody comes to see you or meet you just settle within yourself, become silent. When the man enters, deep down feel peace for him. Feel: 'Peace be to this man'. Don't just say it, feel it. Suddenly you will see a change in the man as if something unknown has entered into his being. He will be totally different. Try it.

Osho gave this tension technique for those who have become aware of a persistent pattern of frustration and anger in their day-to-day affairs.

Every day for fifteen minutes, any time that you feel good, choose a time and close the room and become angry – but don't release it. Go

on forcing it ... go almost crazy with anger, but don't release it – no expression, not even a pillow to hit. Repress it in every way – do you follow me? It is just the exact opposite of catharsis.

If you feel tension arising in the stomach as if something is going to explode, pull the stomach in; make it as tense as you can. If you feel the shoulders are becoming tense, make them more tense. Let the whole body be as tense as possible – almost as if on a volcano, boiling within and with no release. That is the point to remember – no release, no expression. Don't scream, otherwise the stomach will be released. Don't hit anything, otherwise the shoulders will be released and relaxed.

For fifteen minutes get heated up, as if one is at one hundred degrees. For fifteen minutes work to a climax. Put on an alarm and when the alarm goes, try the hardest you can. And as the alarm stops, sit silently, close your eyes and just watch what is happening. Relax the body.

This heating of the system will force your patterns to melt.

Only meditation can uncondition you.

Ponder on the opposite

THIS is a beautiful method. It will be very useful. For example: if you are feeling very discontented, what to do? Ponder on the opposite.

If you are feeling discontented, contemplate about contentment. What is contentment? Bring a balance. If your mind is angry, bring compassion in, think about compassion; and immediately the energy changes, because they are the same. The opposite is the same energy. Once you bring it in it absorbs. Anger is there, contemplate on compassion.

Do one thing: keep a statue of Buddha, because that statue is the gesture of compassion. Whenever you feel angry, go into the room, look at Buddha, sit Buddha-like and feel compassion. Suddenly you will see a transformation happening within you. The anger is

changing: excitement gone, compassion arising. And it is not different energy. It is the same energy – the same energy as anger – changing its quality, going higher. Try it!

‘Not two’

THIS is one of the oldest mantras. Whenever you feel divided, whenever you see that a duality is coming into being, simply say inside: ‘Not two’. But say it with awareness; don’t repeat it in a mechanical way. Whenever you feel love arising, say ‘Not two’, otherwise the hate is waiting there – they are one. When you feel hate arising say ‘Not two’. Whenever you feel a clinging towards life say ‘Not two’, whenever you feel a fear of death, say ‘Not two’. Only one is.

And this saying should be your understanding. It should be filled with intelligence, penetrating clarity, and suddenly you will feel a relaxation within. The moment you say ‘Not two’ – if you are saying it understandingly, not repeating it in a mechanical way – you will suddenly feel the illumination.

Follow the yes

FOR one month follow only the yes, the path that says ‘yes’. For one month don’t follow the path that says ‘no’. Give more cooperation to the yes – that is from where you will become united. No never helps to attain unity. It is always yes that helps, because yes is acceptance, yes is trust, yes is prayer. To be able to say ‘yes’ is to be religious.

The second thing, the no has not to be repressed. If you repress it, it will take revenge. If you repress it, it will become more and more powerful and one day will explode and destroy your yes. So never repress the no, just ignore it.

And there is a great difference between repressing and ignoring. You know it is there and you recognise it. You say “Yes, I know you

are there, but I'm going to follow yes." You don't repress it, you don't fight with it, you don't say "Get out, get lost, I don't want to do anything with you." You don't say anything in anger to it, you don't want to push it away, you don't want to throw it into the basement of your unconsciousness in the dark mind. No, you don't do anything to it; you simply recognise that it is there. But you are following the yes, with no grudge, with no complaint, with no anger. Simply follow yes, not taking any attitude about no.

Ignoring it is the greatest art to kill no. If you fight with it you have already become a victim, a very subtle victim; the no has already won over you. When you fight with no you have said 'no' to no. That is how it has taken possession of you from the back door. Don't say 'no' even to no – just ignore it.

For one month follow yes and don't fight with no. You will be surprised that by and by it becomes lean and thin because it is becoming starved, and one day suddenly you see it is no more there. And when it is no more there, all the energy involved in it is released and that released energy will make your yes a great stream.

Making friends with a tree

GO to a tree, talk to the tree, touch the tree, embrace the tree, feel the tree, just sit by the side of the tree, let the tree feel that you are a good man and that you are not in the mood to harm.

By and by friendship arises and you will start feeling that when you come, the quality of the tree immediately changes. You will feel it, on the bark of the tree you will feel tremendous energy moving when you come. When you touch the tree, she is as happy as a beloved. When you sit by the tree, you will feel many things, and soon you will be able to feel that if you are sad and come to the tree, your sadness will disappear just in the presence of the tree.

Then only will you be able to understand that you are interdependent. You can make the tree happy, and the tree can make

I am not saying meditation will solve life problems. I am simply saying that if you are in a meditative state, problems will disappear – not be solved. There is no need to solve a problem. In the first place the problem is created by a tense mind.

you happy, and the whole of life is interdependent. This interdependence I call God.

Only meditation can kill the mind – nothing else.

‘Are you here?’

CALL your own name, in the morning, in the night, in the afternoon. Whenever you feel sleepy call your own name. And not only call it, answer it and say it loudly. Don’t be afraid of others. You have been afraid of others enough, they have already murdered you through fear. Don’t be afraid, even in the market place you must remember. Call your own name: ‘Teertha are you here?’ And answer ‘Yes, sir.’

AFTERNOON

sitting, looking and listening

Meditation is adventure, the greatest adventure the human mind can undertake. Meditation is just to be, not doing anything – no action, no thought, no emotion. You just are and it is a sheer delight. From where does this delight come when you are not doing anything? It comes from nowhere, or it comes from everywhere. It is uncaused, because the existence is made of the stuff called joy.

Meditation has no goal

MEDITATION comes into existence only when you have looked into all motives and found them lacking, when you have gone through the whole round of motives and you have seen the falsity of it. You have seen that the motives lead nowhere, that you go on moving in circles; you remain the same. The motives go on and on leading you, driving you, almost driving you mad, creating new desires, but nothing is ever achieved. The hands remain as empty as ever. When this has been seen, when you have looked into your life and seen all your motives failing ...

No motive has ever succeeded, no motive has ever brought any blessing to anybody. The motives only promise; the goods are never delivered. One motive fails and another motive comes in and promises you again ... and you are deceived again. Being deceived again and again by motives, one day suddenly you become aware – suddenly you *see* into it, and that very seeing is the beginning of meditation. It has no seed in it, it has no motive in it. If you are meditating *for something*, then you are concentrating, not meditating. Then you are still in the world – your mind is still interested in cheap things, in trivia. Then you are worldly. Even if you are meditating to attain to God, you are worldly. Even if you are meditating to attain to nirvana, you are worldly – because meditation has no goal.

Meditation is an insight that all goals are false. Meditation is an understanding that desires don’t lead anywhere.

Sitting

MEDITATION means giving a few minutes to non-occupation. In the beginning it will be very difficult – the most difficult thing in the world in the beginning, in the end the most easy. It is so easy, that's why it is so difficult.

If you tell somebody just to sit and not to do anything, he becomes fidgety; he starts feeling that ants are crawling on the leg or something is happening in the body. He becomes so restless, because he has always remained occupied. He is like a car, ignition on, the engine humming, although the car is not going anywhere, but the engine is humming and becoming hotter and hotter. You have forgotten how to put the ignition off. That's what meditation is: the art of putting the ignition off.

Breath the deepest mantra

THE breath goes in, let it be mirrored in your being that the breath is going in. The breath goes out, let it be mirrored in your being that the breath is going out, and you will feel such tremendous silence descending on you. If you can see the breath going in and going out, going in and going out, this is the deepest mantra that has ever been invented.

You breathe here and now. You cannot breathe tomorrow and you cannot breathe yesterday. You have to breathe this moment but you can think about tomorrow and you can think about yesterday. So the body remains in the present and the mind goes on hopping between

First you have to dance, so in dance your armour drops. First you have to shout in joy and sing, so your life becomes more vital. First you have to cathart, so all you have repressed is thrown out and your body is purified of toxins and poisons, and

past and future and there is a split between body and mind. The body goes in the present and the mind is never in the present and they never meet. They never come across each other. And because of that split, anxiety, tension and anguish arise. One is tense, this tension is worry. The mind has to be brought to the present because there is no other time.

your psyche also is purified from repressed traumas and wounds. When this has happened and you have become able to laugh and you have become able to love, then Vipassana.

Osho talks about Vipassana

SITTING silently, just start watching your breath. The easiest way to watch is from the entrance of the nose. When the breath comes in, feel the touch of the breath at the entrance of the nose – watch it there. The touch will be easier to watch, breath will be too subtle; in the beginning just watch the touch. The breath goes in, and you feel it going in: watch it. And then follow it, go with it. You will find there comes a point where it stops. Just somewhere near your navel it stops – for a tiny tiny moment, for a *pal*, it stops. Then it moves outwards again; then follow it – again feel the touch, the breath going out of the nose. Follow it, go with it outside – again you will come to a point, the breath stops for a very tiny moment. Then again the cycle starts.

Inhalation, gap, exhalation, gap, inhalation, gap. That gap is the most mysterious phenomenon inside you. When the breath comes in and stops and there is no movement, that is the point where one can meet God. Or when the breath goes out and stops and there is no movement.

Remember, you are not to stop it; it stops on its own. If you stop it you will miss the whole point, because the doer will come in and witnessing will disappear. You are not to do anything about it. You are not to change the breath pattern, you are neither to inhale nor to exhale. It. is not like *Pranayam* of yoga, where you start manipulating the breath; it is not that. You don't touch the breach at all – you allow its naturalness, its natural flow. When it goes out you follow it, when it comes in you follow it.

And soon you will become aware that there are two gaps. In those two gaps is the door. And in those two gaps you will understand, you will see, that breath itself is not life – maybe a food for life, just like other foods, but not life itself. Because when the breathing stops you are there, perfectly there – you are perfectly conscious, utterly conscious. And the breath has stopped, breathing is no more there, and you are there.

And once you continue this watching of the breath – what Buddha calls *Vipassana* or *Anapanasati Yog* – if you go on watching it, watching it, watching it, slowly slowly you will see the gap is increasing and becoming bigger. Finally it happens that for minutes together the gap remains. One breath goes in, and the gap ... and for

minutes the breath does not go out. All has stopped. The world has stopped, time has stopped, thinking has stopped. Because when the breath stops, thinking is not possible. And when the breath stops, for minutes together, thinking is absolutely impossible – because the thought process needs continuous oxygen, and your thought process and your breathing are very deeply related.

When you are angry your breath has a different rhythm, when you are sexually stimulated you have a different breath rhythm, when you are silent a different breath rhythm again. When you are happy a different breath rhythm, when you are sad a different rhythm again. Your breathing goes on changing with the moods of the mind. And vice versa is also true – when the breath changes, the moods of the mind change. And when breath stops, mind stops.

In that stopping of the mind the whole world stops – because the mind is the world. And in that stopping you come to know for the first time what is the breath inside the breath; life inside life. That experience is liberating. That experience makes you alert of God – and God is not a person but the experience of life itself.

Meditation is just being delighted in your own presence. Meditation is a delight in your own being.

Vipassana

– Insight Meditation

Find a comfortable place to sit for 45 to 60 minutes. It helps to sit at the same time and in the same place every day, and it doesn't have to be a silent place. Experiment until you find the situation you feel best in. You can sit once or twice a day, but don't sit for at least an hour after eating or before sleeping.

It's important to sit with your back and head straight. Your eyes should be closed and the body as still as possible. A meditation bench can help, or a straight-backed chair or any arrangement of cushions.

There is no special breathing technique; ordinary, natural breathing is fine. Vipassana is based on the awareness of the breath, so the rise and fall of each breath should be watched, wherever the sensation is felt most clearly – at the nose or in the area of the stomach or solar plexus.

Vipassana is not concentration and it is not an objective to remain watching the breathing for a whole hour. When thoughts, feelings or sensations arise, or when you become aware of sound, smells and breezes from outside, simply allow the attention to go to them. Whatever comes up can be watched as clouds passing in the sky – you neither cling nor reject. Whenever there is a choice of what to watch, return to awareness of breathing.

Remember, nothing special is meant to happen. There is neither success nor failure – nor is there any improvement. There is nothing to figure out or analyse, but insights may come about anything. Questions and problems may just be seen as mysteries to be enjoyed.

There are daily Vipassana sittings during the monthly meditation camps at the ashram.

Osho talks about the upsurge of energy often felt by people starting Vipassana.

In Vipassana it can happen sometimes that one feels very sensual, because you are so silent and energy is not dissipated. Ordinarily much energy is dissipated and you are exhausted. When you simply sit, not doing anything, you become a silent pool of energy, and the

pool goes on becoming bigger and bigger and bigger. It almost comes to a point where it is overflowing ... and then you feel sensuous. You feel a new sensitivity, sensualness, even sexuality – as if all the senses have become fresh, younger, alive, as if the dust has fallen from you and you have taken a bath, and are being cleansed with the shower. That happens.

That's why people – particularly Buddhist monks who have been doing Vipassana for centuries – don't eat much. They don't need to. They eat once – and that too a very meagre meal, very small, you may call it almost a breakfast ... and once a day. They don't sleep much but they are full of energy. And they are not escapists – they work hard. It is not that they are not working. They will chop wood and work in the garden, in the field, on the farm; they will work the whole day. But something has happened to them, and now the energy is no more being dissipated.

And the posture of sitting is very very energy-conserving. The lotus position in which Buddhists sit is such that all the ends of the body are meeting – feet upon feet, hands upon hands. These are the points from where the energy moves and flows out, because for the energy to flow out, something pointed is needed. Hence the male sexual organ is a pointed thing because it has to leak much energy. It is almost a safety-valve. When the energy is too much inside you and you cannot do anything, you release it sexually.

In the sexual act a woman never releases any energy. So a woman can make love to many persons in one night but a man cannot.

A woman can even conserve energy if she knows how; she can even get energy.

From your head no energy is released outside. It has been made by nature in a round shape. So the brain never loses any energy; it conserves – because that is the most important, the central management of your body. It has to be protected – so it is protected by a round skull.

Energy cannot leak out from any round thing. That’s why all the planets – earth and sun and moon and the stars – are all round. Otherwise they will leak energy and will die.

When you sit, you become rounded; hands touching hands. So if this hand releases energy, it moves into another hand. Feet touching feet ... and the way you sit becomes almost a circle. Energy moves within you. It is not going out. One conserves it; one becomes by and by a pool. By and by you will feel almost a fullness in your belly. You may be empty, you may not have eaten, but you feel a certain fullness. And then the onrush of sensuality. But it is a good sign, a very very good sign. So enjoy it.

Becoming an astronaut of the inner space

Many times in deep meditation, you will suddenly become aware as if the gravitation has disappeared. That now nothing holds you

down, that it is now up to you to decide whether to fly or not. That now it is up to you, if you want you can simply fly up to the sky. The whole sky is yours. But when you open the eyes, suddenly the body is there, the earth is there, the gravitation is there. When you were with closed eyes meditating you forgot your body, you moved to a different dimension; the dimension of grace.

Enjoy it, allow it, because once you start thinking it is crazy, you will stop it and that stopping will disturb your meditation. Enjoy it as in a dream you fly. Close your eyes. In meditation go wherever you want, rise higher and higher into the sky, and many more things soon will become available to you. And don't be afraid. It is the greatest adventure, greater than going to the moon; becoming an astronaut of the inner space is the greatest adventure.

Osho suggests this beautiful technique for those who are disturbed by sensations of physical instability and flying.

Just sit in your bed for five or ten minutes and visualise with closed eyes ... feel that your body is becoming bigger, bigger, bigger, bigger. Make it as big as possible – so big that it almost starts touching the walls of the room.

You will start feeling that now you cannot move your hands – it is difficult ... your head is touching the roof. First for two, three days just feel this; then start spreading out of the room. Fill the whole house, and you will feel that the room is inside you. Then spread outside the house – fill the whole neighbourhood, and feel the whole neighbourhood inside you. And then fill the whole sky, and feel the sun and the moon and the stars moving inside you.

This you continue for ten, twelve days. By and by, slowly, fill the whole sky. The day you have filled the whole sky, start the reverse process. For two days again, become small. In the reverse process, sit and then start imagining you are becoming very small. Just move the other way. Your body is not as big as it appears – it has become one foot high. You are just like a tiny toy – and you will feel it. If you can imagine the hugeness, you can imagine the smallness. Then even smaller – so small that you can hold yourself in your hand. Then even smaller ... then even smaller. And within twelve days bring it to such a point that you cannot find yourself. You have become so atomically small that it is impossible to find where you are.

Make yourself as huge as the whole space and then make yourself as small as an invisible atom – twelve days one, then twelve days the other. You will feel so beautiful, so happy and so centered that you cannot imagine it.

Meditation can give you the greatest glimpses, because it is the most useless thing in the world. You simply move into silence. It is greater than sleep because in sleep you are unconscious, whatsoever happens, happens unconsciously. You may be in paradise, but you don't know. In meditation you move knowingly, then you become aware of the path: how to move from the useful world of the without to the useless world within. And once you know the path, any moment you can simply move inwards.

Sitting in a bus you are not needed to do anything, you are simply sitting; travelling in a car or train or an aeroplane, you are not doing anything, everything is being done by other's; you can close your eyes and move into the useless, the inner. And suddenly everything becomes silent, and suddenly everything is cool, and suddenly you are at the source of all life.

But it has no value on the market. You cannot go and sell it, you cannot say: I have great meditation. Is anybody ready to buy it? Nobody will be ready to buy it. It is not a commodity. It is useless.

‘One’

THE first step: just relax in a chair, make the whole body comfortable. The second step, close the eyes. The third step, relax the breathing. Make it as natural as possible. With each breath going out, say ‘One’. As the breath goes out, say ‘One’; breathe in and don’t say anything. So with each outgoing breath you simply say 'One ... one ... one’. And not only say it but also feel that the whole existence is one, it is a unity. Don’t repeat that, just have that feeling – and saying ‘One’ will help. Do this for twenty minutes every day.

Make it a point that nobody disturbs you while you are doing it. You can open your eyes and look at the clock but don’t put any alarm on. Anything that can give you a jerk will be bad, so don’t keep the phone in the room where you are doing it, and nobody should knock. For those twenty minutes you have to be absolutely relaxed. If there is too much noise around, use earplugs.

Saying ‘One’ with each exhalation will make you so calm and quiet and collected; you cannot imagine. Do this in the daytime, never at night, otherwise your sleep will be disturbed, because this will be so relaxing that you will not feel sleepy. You will feel fresh. The best time is the morning, otherwise the afternoon, but never at night time.

The Inner Smile

WHENEVER you are sitting and you have nothing to do, just relax your lower jaw and open the mouth just slightly. Start breathing from the mouth but not deeply. Just let the body breathe so it will be shallow and will be more and more shallow. And when you feel that the breathing has become very shallow and the mouth is open and your jaw is relaxed, your whole body will feel very relaxed.

In that moment, start feeling a smile – not on the face but all over your inner being ... and you will be able to. It is not a smile that comes on the lips – it is an existential smile that spreads just inside.

Try and you will know what it is ... because it cannot be explained. No need to smile with the lips on the face but just as if you are smiling from the belly; the belly is smiling. And it is a smile, not

Only meditation can help you totally, because you are not bringing it to somebody else's notice, you are bringing it in front of your own being. You can be absolutely free. You need not be afraid of what the other will think.

a laughter, so it is very very soft, delicate, fragile – like a small rose flower opening in the belly and the fragrance spreading all over the body.

Once you have known what this smile is you can remain happy for twenty-four hours. And whenever you feel that you are missing that happiness, just close your eyes and catch hold of that smile again and it will be there. And in the daytime as many times as you want you can catch hold of it. It is always there.

Meditation is not really a search for enlightenment. Enlightenment comes without any search.

'Osho'

WITH each outgoing breath, simply say 'Osho' inside; not very loudly – just a whisper, but inside so that you can hear it. When the breath comes in, just wait. When the breath goes out, you call, and when the breath comes out, allow me to come in. Don't do anything – simply wait; so your work is only when the breath goes out.

When the breath goes out, go into the universe. The outgoing breath is almost like dropping a bucket into a well. And when the breath comes in, it is like the bucket being pulled out of the well. This is only for twenty minutes. So four, five minutes to get into it, and then twenty minutes to remain in it. So in all twenty-five minutes at the most.

You can do it anytime. You can do it during the day, in the night.

Zazen is deep unoccupiedness; it is not even meditation, because when you meditate you are trying to do something: remembering being God or even remembering yourself. These efforts create ripples.

Zazen

IN the ashram, the Zazen Meditation group sits for one hour and newcomers are encouraged to count the outbreaths for the first five or ten minutes to help bring about the relaxation of 'choiceless awareness'.

You can sit anywhere, but whatsoever you are looking at should not be too exciting. For example things should not be moving too much. They become a distraction. You can watch the trees – that is not a problem because they are not moving and the scene remains constant. You can watch the sky or just sit in the corner watching the wall.

The second thing is, don't look at anything in particular – just emptiness, because the eyes are there and one has to look at something, but you are not looking at anything in particular. Don't focus or concentrate on anything – just a diffuse image. That relaxes very much.

And the third thing, relax your breathing. Don't do it, let it happen. Let it be natural and that will relax even more.

The fourth thing is, let your body remain as immobile as possible. First find a good posture – you can sit on a pillow or mattress or whatsoever you feel, but once you settle, remain immobile, because if the body does not move, the mind automatically falls silent. In a moving body, the mind also continues to move, because body-mind are not two things. They are one ... it is one energy.

In the beginning it will seem a little difficult but after a few days you will enjoy it tremendously. You will see, by and by, layer upon layer of the mind starting to drop. A moment comes when you are simply there with no mind.

Bodhidharma sat for nine years just facing the wall, doing nothing – just sitting for nine years. The tradition has it that his legs withered away. To me that is symbolic. It simply means that all movements withered away because all motivation withered away. He was not going anywhere. There was no desire to move, no goal to achieve – and he achieved the greatest that is possible. He is one of the rarest

Mind has never been found. Those who have looked, they have always found there is no mind!

souls that have ever walked on earth. And just sitting before a wall he achieved everything; not doing anything, no technique, no method, nothing. This was the only technique.

When there is nothing to see, by and by your interest in seeing disappears. By just facing a plain wall, inside you a parallel emptiness and plainness arises. Parallel to the wall another wall arises – of no-thought.

Feel receptive

The posture of the hands being like a cup, like a receptacle, is very meaningful. It makes you receptive, it helps you to be receptive.

It is one of the old, ancient postures – all Buddhas have tried it. Whenever you are open, or you want to be open, this posture will help.

Sit silently and wait. Be a receptacle, a receiving end. Just as you wait on the phone: you have rung, you wait on the phone. Exactly in that mood simply wait, and within two, three minutes you will see a totally different energy surrounding you, filling your inside ... falling into you like rain falls on the earth and goes on penetrating deeper and deeper, and the earth soaks it.

Postures are very significant. If people don’t make a fetish out of them, they are very significant. They help to set a trend in your body energy. For example with this posture it is very difficult to be angry. With a fist and with teeth clenched, it is very easy to be angry. When the whole body is relaxed it is very difficult to be aggressive, violent, and it is very easy to be prayerful.

Meditators are thought to be escapists. That is utter nonsense. Only the meditator is not an escapist – everybody else is. Meditation means getting out of desire, getting out of thoughts, getting out of the mind. Meditation means relaxing in the moment, in the present. Meditation is the *only* thing in the world which is not escapist, although it is thought to be the most escapist thing. People who condemn meditation always condemn it with the argument that it is escape, escaping from life. They are simply talking nonsense; they don't understand what they are saying.

Meditation is not escaping from life: it is escaping *into* life. Mind is escaping from life, desire is escaping from life.

Looking

MEDITATION is nothing but the art of opening your eyes, the art of cleansing your eyes, the art of dropping the dust that is gathered on the mirror of your consciousness. It is natural – dust gathers. Man has been travelling and travelling for thousands of lives – dust gathers. We are all travellers, much dust has gathered – so much so that the mirror has completely disappeared. There is only dust upon dust, layers and layers of dust and you cannot see the mirror. But the mirror is still there – it cannot be lost because it is your very nature. If it can be lost then it cannot be your nature. It is not that you have a mirror; you are the mirror. The traveller is the mirror. He cannot lose it, he can only forget it – at the most, forgetfulness.

Meditation is opening the eyes, meditation is looking.

The existential moment is right now. Just have a look, and that is meditation – that look is meditation. Just seeing the facticity of a certain thing, of a certain state, is meditation. Meditation has no motive, hence there is no centre to it. And because there is no motive and no centre, there is no self in it. You don't function from a centre, in meditation, you act out of nothingness. The response out of nothingness is what meditation is all about.

Mind concentrated acts out of the past. Meditation acts in the present, out of the present. It is a pure response to the present, it is not reaction. It acts not out of conclusions, it acts seeing the existential.

Looking without words

Try in small things not to bring the mind in. You look at a flower – you simply look. Don't say 'beautiful', 'ugly'. Don't say anything. Don't bring in words, don't verbalise. Simply look. The mind will feel uncomfortable, uneasy. The mind would like to say something. You simply say to the mind 'Be silent, let me see, I will just look'.

In the beginning it will be difficult, but start with things in which you are not too involved. It will be difficult to look at your wife without bringing words in. You are too involved, too emotionally attached. Angry or in love – but too involved.

Look at things which are neutral – a rock, a flower, a tree, the sun rising, a bird in flight, a cloud moving in the sky. Just look at things with which you are not much involved, from which you can remain detached, with which you can remain indifferent. Start from neutral things and only then move towards emotionally loaded situations.

The colour of silence

Whenever you have some view of something blue, the blue of the sky, the blue of the river just sit silently and look into the blue of it

and you will feel a very deep tuning with it. A great silence will descend on you whenever you meditate on the colour blue.

Blue is one of the most spiritual colours because it is the colour of silence, stillness. It is the colour of tranquility, rest, relaxation. So whenever you are really relaxed, inside you will suddenly feel a blue luminosity. And if you can feel a blue luminosity you will immediately feel relaxed. It works both ways.

Look into your headache

Next time you have a headache try a small meditative technique, just experimentally – then you can go on to bigger diseases and bigger symptoms.

When you have a headache just try a small experiment. Sit silently and watch it, look into it – not as if you are looking at an enemy, no. If you are looking at it as your enemy, you will not be able to look rightly. You will avoid – nobody looks at the enemy directly; one avoids, one tends to avoid. Look at it as your friend. It is your friend; it is in your service. It is saying, "Something is wrong – look into it." Just sit silently and look into the headache with no idea of stopping it, with no desire that it should disappear, no conflict, no fight, no antagonism. Just look into it, into what it is.

Watch, so if there is some inner message, the headache can give it to you. It has a coded message. And if you look silently you will be surprised. If you look silently three things will happen. First: the more you look into it, the more severe it will become. And then you will be a little puzzled: "How is it going to help if it is becoming more severe?" It is becoming more severe because you have been avoiding it. It was there but you were avoiding it; you were already repressing – even without the aspro you were repressing it. When you look into it, repression disappears. The headache will come to its natural severity. Then you are hearing it with unplugged ears, no wool around your ears.

First thing: it will become severe. If it is becoming severe, you can be satisfied that you are looking rightly. If it does not become severe, then you are not looking yet; you are still avoiding. Look into it – it becomes severe. That is the first indication that, yes, it is in your vision.

The second thing will be that it will become more pin-pointed; it will not be spread over a bigger space. First you were thinking, "It is my whole head aching." Now you will see it is not the whole head, it is just a small spot. That is also an indication that you are gazing more deeply into it. The spread feeling of the ache is a trick – that is a way to avoid it. If it is in one point then it will be more severe. So you create an illusion that it is the whole head which is aching. Spread all over the head, then it is not so intense at any point. These are tricks that we go on playing.

Look into it and the second step will be that it comes to be smaller and smaller and smaller. And a moment comes when it is just the very point of a needle – *very* sharp, immensely sharp, very painful.

You have never seen such pain in the head. But very much confined to a small spot. Go on looking into it.

And then the third and the most important thing happens. If you go on looking at this point when it is very severe and confined and concentrated at one point, you will see many times that it disappears. When your gaze is perfect it will disappear. And when it disappears you will have the glimpse of where it is coming from – what the cause is. When the effect disappears you will see the cause. It will happen many times. Again it will be there. Your gaze is no more that alert, that concentrated, that attentive – it will come back. Whenever your gaze is *really* there, it will disappear; and when it disappears, hidden behind it is the cause. And you will be surprised: your mind is ready to reveal what the cause is.

And there can be a thousand and one causes. The same alarm is given because the alarm system is simple. There are not many alarm systems in your body. For different causes the same alarm is given. You may have been angry lately and you have not expressed it. Suddenly, like a revelation, it will be standing there. You will see all your anger that you have been carrying, carrying ... like pus inside you. Now this is too much, and that anger wants to be released. It needs a catharsis. Cathart! – and immediately you will see the headache has disappeared. And there was no need for the aspro, no need for any treatment.

You are your undoing, you are the barrier. Meditation is when the meditator is not!

Listening

REMAIN passive – not doing anything, just listening. And listening is not a doing. You have nothing to do to listen to anything – your ears are always open. To see you have to open the eyes – at least that much has to be done. To listen, not even that much has to be done – ears are always open. You are always listening. Just don’t do anything and listen.

Listening with sympathy

Listening is a deep participation between the body and the soul and that is why it has been used as one of the most potential methods

of meditation, because it bridges the two infinites: the material and the spiritual.

And let this be your meditation; it will help you. Whenever you are sitting, just listen to whatsoever is going on. It is the marketplace and there is much noise and traffic, and the train and the plane; listen to it with no rejection in the mind that it is noisy. Listen as if you are listening to music, with sympathy. And suddenly you will see that the quality of the noise has changed. It is no more distracting, no more disturbing. On the contrary it becomes very soothing. If listened to rightly, even the marketplace becomes a melody.

So what you are listening to is not the point. The point is you are listening, not just hearing.

Even if you are listening to something that you have never thought of as worth listening to, listen to it very cheerfully as if you are listening to a Beethoven sonata. And suddenly you will see that you have transformed the quality of it. It becomes beautiful. And in that listening, your ego will disappear.

A pillar of energy

A certain silence immediately comes to you if you stand quietly. Try it in the corner of your room. Just in the corner, stand silently, not doing anything. Suddenly the energy also stands inside you. Sitting you will feel many disturbances in the mind because sitting is the posture of a thinker; standing, the energy flows like a pillar and is distributed equally all over the body. Standing is beautiful.

Try it because some of you will find it very very beautiful. If you can stand for one hour it is just wonderful. Just by standing and not doing anything, not moving, you will find that something settles within you, becomes silent, the centering happens and you will feel yourself like a pillar of energy. The body disappears.

Meditation is your birthright! It is there, waiting for you to relax a little so it can sing a song, become a dance.

Feel the silence of the womb

LET silence become your meditation. Whenever you have time, just collapse in silence – and that is exactly what I mean: collapse – as if you are a small child in your mother's womb. Sit this way and then by and by you will start feeling that you want to put your head on the floor. Then put the head on the floor. Take the womb-posture as the child remains curled up in the mother's womb and immediately you will feel the silence is coming, the same silence that was there in the mother's womb. Sitting in your bed, go under a blanket and curl up and remain there utterly still, doing nothing.

A few thoughts sometimes will come, let them pass – you be indifferent, not concerned at all: if they come, good; if they don't come, good. Don't fight, don't push them away. If you fight you will become disturbed, if you push them away, you will become persistent, if you don't want them, they will be very stubborn about going. You simply remain unconcerned, let them be there on the periphery as if traffic noise is there. And it is really a traffic noise, the brain traffic of millions of cells communicating with each other and energy moving and electricity jumping from one cell to another cell. It is just the humming of a great machine, so let it be there.

You become completely indifferent to it, it does not concern you, it is not your problem – somebody else's problem maybe, but not yours. What do you have to do with it? And you will be surprised – moments will come when the noise will disappear, completely disappear, and you will be left all alone.

Never be a masochist

Never be a masochist. Don't torture yourself in any name whatsoever. People have tortured themselves very much in the name of religion, and the name is so beautiful that you can go on torturing yourself.

So remember – I teach happiness, not torture! If you feel sometimes that something is becoming heavy, becoming rough going, it has to be changed. You will have to change many times. By and by you will come to a point where no change will be needed. Then something will fit absolutely – not only with your mind, with your body, but with your soul.

EVENING

shake, dance and sing

Meditation is being with yourself and compassion is overflowing with that being.

Shake

KUNDALINI Meditation

This is the much-loved sunset sister meditation of the Dynamic Meditation done at sunrise. It consists of four stages of 15 minutes each.

First Stage: 15 minutes

Be loose and let your whole body shake, feeling the energies moving up from your feet. Let go everywhere and become the shaking. Your eyes may be open or closed.

Second Stage: 15 minutes

Dance ... any way you feel, and let the whole body move as it wishes.

Third Stage: 15 minutes

Close your eyes and be still, sitting or standing, witnessing whatever is happening inside and out.

Fourth Stage: 15 minutes

Keeping your eyes closed, lie down and be still.

Do my meditations, but not willfully. Don't force them, rather let them happen. Float in them, abandon yourself in them, be absorbed, but not willfully. Don't manipulate because when you manipulate you are divided, you become two: the manipulator and the manipulated. Once you are two, heaven and hell are created immediately. Then there is a vast distance between you and the truth. Don't manipulate. Allow things to happen.

If you are doing the Kundalini Meditation, then allow the shaking, don't do it. Stand silently, feel it coming and when your body starts a little trembling, help it but don't do it. Enjoy it, feel blissful about it, allow it, receive it, welcome it, but don't will it.

If you force it will become an exercise, a bodily physical exercise. Then the shaking will be there but just on the surface, it will not penetrate you. You will remain solid, stone-like, rock-like within; you will remain the manipulator, the doer, and the body will just be following. The body is not the question – you are the question.

When I say shake I mean your solidity, your rock-like being should shake to the very foundations so that it becomes liquid, fluid, melts, flows. And when the rock-like being becomes liquid, your body will follow. Then there is no shake, only shaking. Then nobody is doing it, it is simply happening. Then the doer is not.

The Chaotic Meditation, or the Kundalini, or the Nadabrahma, these are not really meditations. You are just getting in tune. It is like ... if you have seen Indian classical musicians playing. For half an hour, or sometimes even more, they simply go on fixing their instruments. They will move their knobs, they will make the strings

tight or loose, and the drum player will go on checking his drum – whether it is perfect or not. For half an hour they go on doing this. This is not music, this is just preparation.

Kundalini is not really meditation. It is just preparation. You are preparing your instrument. When it is ready, then you stand in silence, then meditation starts. Then you are utterly there. You have woken yourself up by jumping, by dancing, by breathing, by shouting – these are all devices to make you a little more alert than you ordinarily are. Once you are alert, then the waiting.

Waiting is meditation. Waiting with full awareness. And then it comes, it descends on you, it surrounds you, it plays around you, it dances around you, it cleanses you, it purifies you, it transforms you.

Swaying Meditation

First stage: 20 minutes

Sit crosslegged with eyes closed. Start swaying gently, first to the left side, then to the right. The swaying need not involve the whole of the body, but bend over as far as you can go comfortably. When you reach the furthest point, let out the sound 'hoo' – do it forcefully, with a jerk. Do this at the end of the sway, on both sides.

Second stage: 20 minutes

Just sit silently, unmoving.

Third stage: 20 minutes

Stand in a corner, absolutely still.

Dance

WHEN the movement becomes ecstatic then it is a dance. When the movement is so total there is no ego, then it is a dance.

And you should know that dancing came into the world as a technique of meditation. The beginning dancing was not the dance, it was to achieve an ecstasy where the dancer was lost, only the dance remained – no ego, nobody manipulating, the body flowing spontaneously.

There is no need to find any other meditation. Dance itself becomes a meditation if the dancer is lost. The whole point is how to lose oneself. How you do that, or where, is irrelevant. Just lose

yourself. A point comes where you are not, and still things go on ... as if you are possessed.

Dance is one of the most beautiful things that can happen to a man. So don't think about meditation separately. Meditation is needed as something separate for people who don't have any very deep creative energy; no direction for their energy to get so deeply involved that they can be lost.

But a dancer, a painter, a sculptor, need not have any other meditation. All that they need is to make their dimension so deeply penetrating that a point of transcendence comes. And there is nothing like dancing ...

So for at least one hour every day, forget all technique. Make it a point to simply dance to God. So there is no need to be technical – because He is not an examiner. You will simply dance as a small child ... as a prayer. Then dance will have a totally different quality to it. You will feel for the first time that you are taking steps that you have never taken before; that you are moving in dimensions which have never been known to you. Unfamiliar and unknown ground will be traversed.

By and by, as you will become more and more in tune with the unknown, all techniques will disappear. And without techniques, when dance is pure and simple, it is perfect.

Dance as if you are deep in love with the universe, as if you are dancing with your lover. Let God be your lover.

Meditation has nothing to do with seriousness. Meditation is playfulness. That's why my insistence here is more on dancing, on singing.

Dance together

You can create a small group of friends who can dance together. That will be better, more helpful. Man is so weak that alone it is difficult to continue anything. Hence, schools are needed. So if you are not feeling like doing it one day and others are, their energy moves you. Someday somebody else is not feeling like it but you are, so your energy comes through.

Left alone, man is very weak and will-less. One day you do it and another day you feel that you are tired and have other things to do. Meditations bring results only when they are done in a persistent way. Then it sinks inside you.

It is just as if you are digging a hole in the earth. One day you dig in one place, another day in another place. Then you can go on digging for the whole of your life but the well will never be ready. You have to dig in the same place continuously.

So make it a point, at the same time every day. And if in the same place it is possible, very good; the same room, the same atmosphere, burn the same incense ... so the body by and by learns and the mind by and by gets the feel of it. The moment you enter the room you are ready to dance. The room is charged, the time is charged.

Dance like a tree

Just raise your hands and feel like a tree in a strong wind. Dance like a tree in the rains and the winds. Let your whole energy become a dancing energy, sway and move with the wind, just feel the wind passing through you. Forget that you have a human body – you are a tree, get identified with the tree.

Go into the open if it is possible, stand amongst the trees, become a tree and let the wind pass through you. To feel identified with a tree is immensely strengthening, nourishing. One easily enters into the primal consciousness. Trees are still there; talk with trees, hug the trees and you will suddenly feel that everything is back. And if it is not possible to go out then just stand in the middle of the room, visualise yourself as being a tree and start dancing.

Dance with your hands

Just sit silently and allow your fingers to have their own movement. Feel the movement from the inside. Don’t try to see it from the outside, so keep your eyes closed. Let the energy flow more and more into the hands.

The hands are deeply connected with the brain, the right hand with the left side of the brain, the left hand with the right side of the brain. If your fingers can be allowed total freedom of expression many many tensions accumulated in the brain are released. That is the easiest way to release the brain mechanism, its repressions, its unused energy. Your hands are perfectly capable of doing it.

Sometimes you will find the left hand up, sometimes the right hand up. Don’t force any pattern, whatsoever is the need of the energy it will take that form. When the left side of the brain wants to release energy, it will take one form. When the right side of the brain is too burdened with energy then there will be a different gesture.

You can become a great meditator through hand gestures. So just sitting silently, play, allow the hands and you will be surprised; it is

magical. You need not jump and jog and do much chaotic meditation. Just your hands will do.

Awakening the subtle layers

If you continuously do body movements and you never sit silently, then too you will miss something. When the energy has started moving, one should become absolutely silent, otherwise the movement remains gross. The body movement is good but it is a gross movement, and if the whole energy remains in the gross movement, the subtle movement will not start.

One has to come to a point where the body is completely still like a statue, so all gross movements stop but the energy is there ready to move – and there is no opening for it in the body. It seeks a new opening inside that is not of the body. It starts moving in the subtle layers.

But first the movement is needed. If the energy is not moving, you can sit like a stone and nothing will happen. The first thing is to help the energy to move, and the second thing is that when it is really moving, stop the body. When the energy is throbbing so much and ready to move somewhere, then it will have to move into the subtle layers because the gross is no more available.

So first make it dynamic and then let the body be still so the dynamism will go deeper, to the very roots, to the very core of your being. Make a synthesis: twenty minutes of body movement, and after twenty minutes suddenly stop. You can have an alarm, and when it goes off suddenly stop. The body is full of energy but now when the body has frozen, the energy will start finding new ways. This is the method to work inwards.

Whirling Meditation

SUFI Whirling is one of the most ancient techniques, one of the most forceful. It is so deep that even a single experience can make you totally different. Whirl with open eyes, just like small children go on twirling, as if your inner being has become a centre and your whole body has become a wheel, moving, a potter's wheel, moving. You are in the centre, but the whole body is moving.

It is recommended that no food or drink be taken for three hours before whirling. It is best to have bare feet and wear loose clothing. The meditation is divided into two stages, whirling and resting. There is no fixed time for the whirling – it can go on for hours – but it is

suggested that you continue for at least an hour to get fully into the feeling of the energy whirlpool.

The whirling is done on the spot in an anti-clockwise direction, with the right arm held high, palm upwards; and the left arm low, palm downwards. People who feel discomfort from whirling anti-clockwise can change to clockwise. Let your body be soft and keep your eyes open, but unfocussed so that images become blurred and flowing. Remain silent.

For the first 15 minutes, rotate slowly. Then gradually build up speed over the next 30 minutes until the whirling takes over and you become a whirlpool of energy – the periphery a storm of movement but the witness at the centre silent and still.

When you are whirling so fast that you cannot remain upright, your body will fall by itself. Don't make the fall a decision on your part nor attempt to arrange the landing in advance; if your body is soft you will land softly and the earth will absorb your energy.

Once you have fallen, the second part of the meditation starts. Roll onto your stomach immediately so that your bare navel is in contact with the earth. If anybody feels strong discomfort lying this way, he should lie on his back. Feel your body blending into the earth, like a small child pressed to the mother's breasts. Keep your eyes closed and remain passive and silent for at least 15 minutes.

After the meditation be as quiet and inactive as possible.

Some people may feel nauseous during the Whirling Meditation, but this feeling should disappear within two or three days. Only discontinue the meditation if it persists.

Sing

SINGING is divine, one of the most divine activities. Only dancing is a competitor with it, it is next only to dancing. And why are singing and dancing divine activities? – because these are the activities in which you can be utterly lost. You can drown yourself in singing, so much so that the singer disappears, only the song remains, or the dancer disappears and only the dance remains. And that is the moment of metamorphosis, transfiguration, when the singer is no more and there is only the song. When your totality has become a song or a dance, that is prayer.

What song you are singing is irrelevant; it may not be a religious song, but if you can sing it totally it is sacred. And vice versa: you may be singing a religious song, hallowed by the ages, but if you are

Music creates such a harmony that even God starts nodding at you, saying yes to you. Music is numinous ... suddenly the sky starts touching you; you are overwhelmed by the beyond. And when the

not totally in it, it is profane. The content of the song does not matter; what matters is the quality that you bring to singing, the totality, the intensity, the fire.

Don't repeat anybody else's song, because that is not your heart, and that is not the way you can pour your heart at the divine feet. Let your own song arise. Forget about metre and grammar. God is not too much of a grammarian, and He is not worried about what words you use. He is more concerned about your heart.

Every evening at the ashram hundreds gather in Buddha Hall for a celebration of spontaneous song and dance.

beyond is closer to you, when the footsteps of the beyond are heard, something inside you gets the challenge, becomes silent, quieter, calmer, cool, collected.

Mantra

IF you have a musical ear, if you have a heart which can understand music – not only understand but feel – then a mantra will be helpful, because then you can become one with the inner sounds, then you can move with those sounds to more and more subtle layers. Then a moment comes when all sounds stop and only the universal sound remains. That is aum.

'Aum'

Make it a point for at least twenty minutes in the morning and twenty minutes in the night to sit silently, half open the eyes and just look down. Breathing should be slow, body unmoving. Start chanting

It is one of the greatest experiences of life when music is there surrounding you, overwhelming you, flooding you, and meditation starts growing in you – when meditation and music meet, world and god meet, matter and consciousness meet. That is *unio mystica* – the mystic union.

aum inside. There is no need to bring it out: it will be more penetrating with lips closed; even the tongue should not move. Chant aum fast – aum aum aum aum; fast and loud but inside you. Just feel that it is vibrating all over the body from the feet to the head, from the head to the feet. Each aum falls into your consciousness like a rock thrown into a pool and ripples arise and spread to the very end. The ripples go on expanding and touch the whole body.

Doing this there will be moments – and they will be the most beautiful moments – when you will not be repeating and everything has stopped. Suddenly you will become aware that you are not chanting and everything has stopped. Enjoy it. If thoughts start coming, again start chanting.

And when you do it at night, do it at least two hours before you go to sleep, otherwise if you do it just before you go to bed, you will not be able to go to sleep because it will make you so fresh that you will not feel like it. You will feel like it is morning and you have rested well, so what is the point.

You can find your own pace. After two or three days you will find what suits you. To a few people very fast – aum aum aum – almost overlapping, suits them. To others very slowly is more suitable, so it depends on you. But whatsoever feels good, continue.

The name of Jesus

If Jesus' name moves you, sit silently and let that name move you. Sometimes say silently 'Jesus' and then wait. That will become your mantra. This is the way that a real mantra is born. Nobody can give you a mantra; you have to find it, what appeals, what moves you, what creates a great impact on your soul. If 'Jesus', then beautiful. Sometimes sitting silently, just repeat 'Jesus' and wait and let the name move deep, deeper into the recesses of your being – let it go to the very core. And allow! If you start dancing, good; if you start crying, good; if you start laughing, good. Whatsoever happens out of it, let it be. Let it be so, don't interfere, don't manipulate. Go with it and you will have your first glimpses of prayer and meditation and

your first glimpses of God. The first rays will start penetrating your dark night of the soul.

Any sound which feels aesthetic and beautiful, any sound which creates a thrill and joy in the heart, will do. Even if it doesn't belong to any language, that is not the point at all – you can find just pure sounds that are even more deep-going. Because when you use a certain word, it has certain meanings – those meanings create a limitation. When you use a pure sound, it has no limitation, it is infinite.

Humming

HUMMING can be a tremendous help and you can do it whenever ... At least once a day, if you can do it twice, it will be good. It is such a great inner music that it brings peace to your whole being; then your conflicting parts start falling in tune and by and by a subtle music which you can hear arises in your body. After three or four months you will be just sitting silently and you can hear a subtle music, a harmony inside, a kind of humming. Everything is functioning so perfectly well, like a perfectly functioning car whose engine is humming.

A good driver knows when something goes wrong. The passengers may not become alert but the good driver knows immediately when the humming changes. Then the humming is no

more harmonious. A new noise is coming. Nobody else is aware, but one who loves driving will immediately become aware that something is going wrong. The engine is not functioning as it should.

A good hummer by and by starts feeling when things are going wrong. If you have eaten too much you will find your inner harmony is missing and by and by you will have to choose: either eat too much or have the inner harmony. And the inner harmony is so precious, so divine, such a bliss, who bothers to eat more?

And without any effort to diet you find you are eating in a more balanced way. Then humming goes still deeper, you will be able to see which foods disturb your humming; you eat something heavy and it stays too long in the system and then humming is not so perfect.

Once humming starts you will find when sex is rising, when it is not rising, and if the wife and husband are both humming you will be surprised how great a harmony arises between two persons and how by and by they become intuitive, how they start feeling when the other is feeling sad. There is no need to say; when the husband is tired the wife knows it instinctively because they both function upon the one wavelength.

Meditation is total sensitivity.

Nadabrahma Meditation

– the afternoon meditation of the monthly meditation camps

NADABRAHMA is an old Tibetan technique which was originally done in the early hours of the morning. It can be done at any time of the day, alone or with others, but have an empty stomach and remain inactive for at least 15 minutes afterwards. The meditation lasts an hour and there are three stages.

First Stage: 30 minutes

Sit in a relaxed position with eyes closed and lips together. Start humming, loudly enough to be heard by others and create a vibration throughout your body. You can visualise a hollow tube or an empty vessel, filled only with the vibrations of the humming. A point will come when the humming continues by itself and you become the

listener. There is no special breathing and you can alter the pitch or move your body smoothly and slowly if you feel like it.

Second Stage: 15 minutes

The second stage is divided into two 7 ½ minute sections. For the first half, move the hands, palms up, in an outward circular motion. Starting at the navel, both hands move forwards and then divide to make two large circles mirroring each other left and right. The movement should be so slow that at times there will appear to be no move at all. Feel that you are giving energy outwards to the universe.

After 7 ½ minutes turn the hands, palms down, and start moving them in the opposite direction. Now the hands will come together towards the navel and divide outwards to the sides of the body. Feel that you are taking energy in. As in the first stage, don't inhibit any soft, slow movements of the rest of your body.

Third Stage: 15 minutes

Sit absolutely quiet and still.

Nadabrahma for couples

Osho has given a beautiful variation of this technique for couples.

Partners sit facing each other, covered by a bedsheet and holding each other's crossed hands. It is best to wear no other clothing. Light the room only by four small candles and burn a particular incense, kept only for this meditation.

Close your eyes and hum together for thirty minutes. After a short while the energies will be felt to meet, merge and unite.

Osho, what to do about mosquitoes?

MOSQUITOES are ancient meditators who have fallen. Hence they are against anybody succeeding in meditation. They are very jealous. So whenever you meditate they are there to disturb, to distract.

And this is nothing new; this has always been so. In all the ancient scriptures it is mentioned. In Jain scriptures particularly so, because the Jain monk lives naked. Just think of a naked Jain monk, and India, and mosquitoes. Mahavir had to give specific instructions on what attitude to take about mosquitoes. He told his disciples that when mosquitoes attack, accept. This is the ultimate distraction. If you can win this then there is no other difficulty, no greater difficulty. And when he says, he knows. To live naked in India is a difficult thing.

Once I stayed in Sarnath where Buddha turned the wheel of *dhamma*, where Buddha delivered his first sermon, the most important sermon which became the beginning of a new tradition. I was staying with a Buddhist monk.

I have seen mosquitoes, but nothing to be compared with Sarnath mosquitoes. Poona mosquitoes are just nothing! Feel very happy about it! You are fortunate that I am not in Sarnath. The mosquitoes were really that big!

Even in the daytime we used to sit under the mosquito nets. In one mosquito net in one bed would sit the Buddhist monk; in the other I would sit – and we would talk.

I said, “I am never going to come again,” because he was asking me to come again and stay. I said, "Never, never! This is my first and last time.”

He said, “That reminds me, that down the ages we Buddhist monks have been laughing and joking about why Buddha never came to Sarnath again. He came only once; he delivered the first sermon, and escaped!”

He went many times to other places. He must have gone at least thirty times to Shravasti; he must have gone at least forty times to Rajgir, and so on and so forth. Each place that he visited, he visited again and again. But Sarnath, only once. He never came back again to that place.

“And,” the monk said, “it is because of these mosquitoes. And you also say that you will never come again.”

I said to him, “At least in one thing I will follow Buddha! I cannot follow in other things – I have to be a light unto myself – but about this thing let him be the light!”

I know it is difficult, very difficult, but you will have to learn. Don’t be distracted. That does not mean you allow the mosquitoes to exploit you! Protect yourself in every possible way – but with no anxiety, no irritation. Protect yourself, avoid the mosquitoes, throw them away, shake them off – but with no irritation. They are doing their thing. And that much has to be accepted. They are not particularly against you. Somebody must be having his breakfast or lunch or dinner, so be polite. You have every right to protect yourself, but there is no need to be irritated. Irritation will disturb the meditation, not the mosquito. You can shake off the mosquito very meditatively, attentively, fully alert, with no irritation. Try it.

The real problem never comes from the outside; the real problem always comes from inner irritation. For example, dogs are barking outside and you are meditating. Immediately you are angry: "These stupid dogs.” But they are not in any way disturbing your meditation, they are simply enjoying their life. They must have seen a policeman or a postman or a sannyasin! Dogs are very much against uniforms, very anti-uniform. The moment they see a uniform they start barking.

Meditation is nothing but coming back home, just to have a little rest inside. It is not the chanting of a mantra, it is not even a prayer; it is just coming back home and having a little rest. Not going anywhere is meditation, just being where you are; there is no other ‘where’ – just being there where you are, just occupying only that space where you are ...

NIGHT

fantasy, prayer and love

They don’t believe in uniforms, and they are entitled to have their own belief. But they are not trying to disturb you particularly.

Mosquitoes are doing their thing. You have to protect yourself, you have to do your own thing, but don’t get irritated. Only irritation is the problem. And then if you cannot get irritated, if you are not distracted by all the nuisance that mosquitoes are creating around you, you will even feel grateful to them: they have given you a secret key.

If you are not distracted by the mosquitoes, then nothing can distract you. Then you have come to a very stable state of meditation.

All meditation is essentially the experience of sex without sex.

In the night, just the opposite of the morning, be completely unconscious; don't bother at all. The night has come, the sun has set, now everything is moving into unconsciousness. Move into unconsciousness.

Become a hollow bamboo

MEDITATION is a way to come to terms with one's loneliness, to have an encounter with one's own loneliness – rather than escaping from it, diving deep into it and seeing exactly what it is. And then you are in for a surprise. If you go into your loneliness you will be surprised; at the very centre of it it is not lonely at all. There resides aloneness, which is a totally different phenomenon.

The circumference consists of loneliness and the centre consists of aloneness. The circumference consists of solitariness and the centre of solitude. And once you have known your beautiful aloneness, you will be a totally different person – you will never feel lonely. Even in the mountains or in the deserts where you will be absolutely alone, you will not feel lonely – because in your aloneness you will know God is with you, in your aloneness you are so deeply rooted in God that who cares whether there is somebody else outside or not? You are so full inside, so rich inside ...

Right now, even in the crowd you are lonely. And I am saying, if you know your aloneness, even in your loneliness you will not be lonely.

Then one starts overflowing like a fountain. Out of that aloneness arises the fragrance of love, and out of that aloneness arises creativity – because out of that aloneness God starts flowing. You become a hollow bamboo ... He starts singing. But the song is always His.

Meditate on light

THE more you meditate on light, the more you will be surprised that something inside starts opening as if a bud is opening and becoming a flower.

Meditation on light is one of the most ancient meditations. In all the ages, in all the countries, in all the religions, it has been emphasised for a particular reason, because the moment you meditate on light, something inside you that has remained a bud starts opening its petals. The very meditation on light creates a space for its opening.

So let that be your meditation. Whenever you have time close your eyes; visualise light. Whenever you see light be in tune with it. Just don't go on ignoring it. Be worshipful towards it. It may be a sunrise, it may be just a candle in the room, but be prayerful towards it and you will gain much.

Great is the benediction if one continues feeling in tune with light.

Tratak – the technique of gazing

IF you look at a flame for a long time for a few months, one hour every day, your third eye starts functioning perfectly. You become more alert, more lightfilled.

The word *tratak* comes from the root which means tears, so you have to look at the flame until tears start flowing from the eyes. Go on staring, unblinking, and the third eye will start vibrating.

The technique of gazing is not concerned really with the object, it is concerned with gazing itself. Because when you stare without blinking your eyes, you become focussed, and the nature of the mind is to be constantly moving. If you are really gazing, not moving at all, the mind is bound to be in a difficulty.

The nature of the mind is to move from one object to another, to

move constantly. If you are gazing at darkness or at light or at something else, if you are really gazing, the movement of the mind stops. Because if the mind goes on moving, your gaze will not be there; you will go on missing the object. When the mind has moved somewhere else, you will forget, you will not be able to remember what you were looking at. The object will be there physically, but for you it will have disappeared because you are not there; you have moved in thought.

Gazing means, *tratak* means, not allowing your consciousness to move. And when you are not allowing the mind to move, in the beginning it struggles, struggles hard, but if you go on practising gazing, by and by the mind loses struggling. For moments it stops. And when mind stops there is no mind, because mind can exist only in movement, thinking can exist only in movement. When there is no movement, thinking disappears, you cannot think, because thinking means movement – moving from one thought to another. It is a process.

If you gaze continuously at one thing, fully aware and alert ... because you can gaze through dead eyes, then you can go on thinking – only eyes, dead eyes, not looking. Just with dead men's eyes you can look, but your mind will be moving. That will not be of any help. Gazing means not only your eyes, but your total mind focussed through the eyes.

So whatsoever the object – it depends: if you like light, it is okay, if you can like darkness, good. Whatsoever the object, deeply it is irrelevant – the question is to stop the mind completely in your

gaze, to focus it, so the inner movement, the fidgeting, stops; the inner wavering stops. You are simply looking, not doing anything. That deep looking will change you completely. It will become a meditation.

Mirror Gazing

CLOSE the doors of your room and put a big mirror just in front of you. The room must be dark. And then put a small flame by the side of the mirror in such a way that it is not directly reflected in it. Just your face is reflected in the mirror, not the flame. Then constantly stare into your own eyes in the mirror. Do not blink. This is a forty-minute experiment, and within two or three days you will be able to keep your eyes unblinking.

Even if tears come, let them come, but persist in not blinking and go on staring constantly into your eyes. Do not change the stare. Go on staring into the eyes, your own, and within two or three days you will become aware of a very strange phenomenon. Your face will begin to take new shapes. You may even be scared. The face in the

mirror will begin to change. Sometimes a very different face will be there which you have never known as yours.

But, really, all these faces belong to you. Now the subconscious mind is beginning to explode. These faces, these masks, are yours. Sometimes even a face that belongs to a past life may come in. After one week of constant staring for forty minutes, your face will become a flux, just a film-like flux. Many faces will be coming and going constantly. After three weeks, you will not be able to remember which is your face. You will not be able to remember your own face, because you have seen so many faces coming and going.

If you continue, then any day, after three weeks, the most strange thing happens: suddenly there is no face in the mirror. The mirror is vacant, you are staring into emptiness. There is no face at all. *This* is the moment: close your eyes, and encounter the unconscious.

You will be naked – completely naked, *as you are*. All deceptions will fall.

Gaze at the Buddha being

KEEP a small statue of Buddha in your room and whenever you have time just look at the statue.

The Buddha statue was not created just as an image; it was created as an object for meditation. It does not represent the real Buddha – he was not like that. It is a metaphor. Rather than representing the Buddha's physical shape it represents his inner grace. It was not that he was just of the same physical shape, the same face, the same nose and eyes; that is not at all the point. It is not realistic – it is surrealistic. It says something of the real that is beyond the so-called reality, so it is a yantra. Just looking at it one can fall into meditation. That is why thousands of Buddhist statues were created: no other man had so many statues as Buddha. There are temples, single temples, that have ten thousand Buddha statues just to create

an atmosphere of meditativeness. Wherever you look you see Buddha, all around, the Buddha shape, the Buddha being, that silence, that grace, those closed eyes, that still posture, that balance, that symmetry. Those Buddha statues are music in marble, sermons in the stones.

Shiva Netra

THIS third-eye meditation is in two stages, repeated three times – a total of six 10-minute stages.

First Stage: 10 minutes

Sit perfectly still and, with eyes softly focussed, watch a blue light.

Second Stage: 10 minutes

Close the eyes and slowly and gently sway from side to side.

Repeat three times.

Allow a star inside

GET more and more in tune with the stars. Whenever there are stars in the night and the night is clear, just lie down on the earth and look at the stars. If you feel attached to a certain star, then concentrate on that. While concentrating on that think of yourself as being a small lake and that the star is reflected deep inside you. So see the star outside and see it reflected inside you. This will become your meditation and a great joy will arise out of it. Once you get in tune with it you can simply close your eyes and see that star, your star; but first you have to find it.

In the East they have a myth that everybody has a certain star. All those stars are not for everybody, everybody has a particular star. That myth is beautiful.

As far as meditation is concerned, you can find one star which belongs to you and to which you belong. There will arise a certain

affinity between you and the star because we are made of light, as are the stars. We vibrate as light as do the stars. You can always find a star with which you simply feel in tune, which is on the same wave-length. That is your star; meditate over it. By and by allow it inside. Look at it, then close your eyes and see it within. Open your eyes; look at it. Close your eyes; see it within. Soon you will find it is within you. Then whenever you close your eyes you will find it there.

And when you start feeling it inside, feel it just near the navel; two inches below the navel. Deposit it there; go on depositing it and soon you will feel great light arising inside you as if a star has already in reality burst forth; and it will not be only that you feel it, others will start feeling it – that a certain kind of light has started surrounding your body, your face has become it. Just look for a few nights and you will be able to find your star.

The Lunatic Meditation

THE next time the full moon is due, start this three days before. Go outside in the open sky, look at the moon and start swaying. Just feel as if you have left everything to the moon – become possessed. Look at the moon, relax and say to it that you are available, and ask the moon to do whatsoever it wants. Then whatsoever happens, allow it.

If you feel like swaying, sway, or if you feel like dancing or singing, do that. But the whole thing should be as if you are possessed – you are not the doer – it is just happening. You are just an instrument being played upon.

Do this for the three days before the full moon, and as the moon becomes fuller and fuller you will start feeling more and more energy. You will feel more and more possessed. By the full moon night you

will be completely mad. With just one hour's dancing and madness, you will feel relaxed as you have never been before.

Go to sleep as the universe

JUST sitting silently, meditate on the fact that you are boundless, that the boundaries of the universe are your boundaries. Feel expanded, become all-inclusive in that feeling: the sun rises in you, the stars move within you, trees grow and worlds come and disappear – and feel immensely blissful in that expanded state of consciousness. And that will become your meditation. So whenever you have time and are doing nothing just sit silently and feel expanded. Drop boundaries. Jump out of the boundaries. In the beginning for a few days it will look crazy because we have become too much accustomed to the boundaries. In fact there are no boundaries. The limitation is a mind limitation. Because we believe it to be so, it is.

Feel this oceanic expansion as many times as possible and soon

you will start getting in tune with it. Then just a little shift and it is there. Every night when you go to sleep, go with this expanded consciousness. Fall into sleep as if stars are moving within you, the world is coming and disappearing within you. Go to sleep as the universe. In the morning, in the first moment you become aware that sleep is gone, again remember that expansion and get up out of the bed as the universe. And in the day also, as many times as you can, remember it.

Fantasy

All is unreal

SOMETIME try it in a movie house. It is a good meditation. Just try to remember that it is unreal, that it is unreal ... go on remembering that it is unreal and the screen is empty, and you will be surprised: for a few seconds you can remember – again you forget, again it becomes a reality. Whenever you forget yourself the dream becomes real. Whenever you remember yourself – that I am real, you shake yourself – the screen becomes unreal and all that is going on becomes unreal.

Meditation within meditation

In the night, put the light off, sit on your bed, and close your eyes. Just imagine yourself in a forest ... big green trees, wild. Imagine that you are standing there, then start moving. Let things happen, don't force. Don't say 'I would like to go near that tree' – no, just allow yourself to move. Walking in the forest for five to seven minutes, you will come near a cave.

Feel everything in detail – the earth underneath, touch the stone walls of the cave with your hand, feel the texture, the coolness. Near the cave there is a waterfall. You will find it. A small waterfall ... and the sound of water falling. Listen to it, and to the silence of the forest and of the birds. Allow yourself the whole experience. Then sit down in the cave and start meditating. It is meditation within meditation. Have you seen chinese boxes? One box inside another box inside another box ...

Be an animal!

Start one meditation in the night. Just feel as if you are not a human being at all. You can choose any animal that you like. If you like a cat, good. If you like a dog, good ... or a tiger; male, female, anything you like. Just choose, but then stick to it. Become that animal. Move on all fours in the room and become that animal.

For fifteen minutes enjoy the fantasy as much as you can. Bark if you are a dog and do things a dog is expected to do – and really do! Enjoy it. And don't control, because a dog cannot control. A dog means absolute freedom, so whatsoever happens in that moment, do. In that moment don't bring in the human element of control. Be really doggedly a dog. For fifteen minutes roam around the room ... bark, jump.

It will help. You need a little more animal energy. You are too sophisticated, too civilised, and that is crippling you. Too much civilisation is a paralysing thing. It is good in a small dose but too much of it is very dangerous. One should always remain capable of being an animal. Your animal has to be freed.

If you can learn to be a little wild, all your problems will disappear. Start from tonight – and enjoy it!

About meditation you can do only negative things. You cannot pull, you cannot manipulate it. A manipulated meditation will not be of any value.

Be as negative as you can

TRY this method each night for sixty minutes. For forty minutes, just become negative – as negative as you can. Close the doors, put pillows around the room. Unhook the phone, and tell everybody that you are not to be disturbed for one hour. Put a notice on the door saying that for one hour you should be left totally alone. Make things as dim as possible. Put on some gloomy music, and feel dead. Sit there and feel negative. Repeat 'No' as a mantra.

Imagine scenes of the past – when you were very very dull and dead, and you wanted to commit suicide, and there was no zest to life – and exaggerate them. Create the whole situation around you. Your

mind will distract you. It will say, 'What are you doing. The night is so beautiful, and the moon is full.' Don't listen to the mind. Tell it that it can come later on, but that this time you are devoting completely to negativity. Be religiously negative. Cry, weep, shout, scream, swear – whatsoever you feel like – but remember one thing: don't become happy, don't allow any happiness. If you catch yourself, immediately give yourself a slap! Bring yourself back to negativity, and start beating the pillows, fighting with them, jumping. Be nasty. And you will find it very very difficult to be negative for these forty minutes.

This is one of the basic laws of the mind – that whatsoever you do consciously, you cannot do. But do it – and when you do it consciously, you will feel a separation. You are doing it but still you are a witness; you are not lost in it. A distance arises, and that distance is tremendously beautiful. But I am not saying to create that distance. That is a by-product – you need not worry about it.

After forty minutes suddenly jump out of the negativity. Throw the pillows away, put on the lights, put on some beautiful music, and have a dance for twenty minutes. Just say 'Yes! yes! yes!' – let it be your mantra. And then take a good shower. It will uproot all the negativity, and it will give you a new glimpse of saying yes. And to come to saying yes is what religion is all about. We have been trained to say no – that's how the whole society has become ugly.

So this will cleanse you completely. You have energy, but all around the energy you have negative rocks, and they don't allow it out. Once these rocks are removed you will have a beautiful flow. It

is just there, ready to come out, but first you have to go into negativity. Without going deep into the no, nobody can attain to a peak of yes. You have to become a no-sayer, then yes-saying comes out of that.

‘Yes, yes, yes’

MAKE a mantra of ‘yes'. Every night before you go to sleep repeat ‘yes, yes’ and get in tune with it; sway with it, let it come over all of your being from the toe to the head. Let it penetrate. Repeat ‘yes, yes, yes’. Let that be your prayer for ten minutes in the night and then go to sleep. And early in the morning again at least for three minutes sit in your bed. The first thing to do is to repeat ‘yes’ and get into the feel of it. In the day whenever you start feeling negative, just stop on the road anywhere. If you can say loudly ‘yes, yes’, good. Otherwise at least you can say silently ‘yes, yes’.

A short, sharp shake

PUT off the light and just stand in the darkness. Then start shaking from the head, just the head. Enjoy the shaking and feel how it feels from inside. Then shake the upper part of the body – the head, the hands, the torso; don’t shake the lower part.

When you feel and enjoy that, then shake the lower part. Then when you feel and enjoy that, shake the whole body. So in three parts; first the head, just the head, second the torso, third the whole body.

Start with the head because you can feel it more easily there in the beginning, because the consciousness is very close and witnessing is easier – and enjoy it.

When you are shaking the whole body, just find which posture feels to be the most graceful, where you feel very very beautiful. After three minutes take that posture – any posture ... hands raised,

My meditations are to bring you back to your childhood – when you were not respectable, when you could do crazy things, when you were innocent, uncorrupted by the society, when you had not learned any tricks of the world, when you were other-worldly, unworldly. I would like you to go back to that point; from there, start again.

body leaning forwards or sideways, or whatsoever, and freeze in it for four minutes.

This is a ten-minute meditation: one minute shaking the head, two minutes shaking the torso, three minutes the whole body, and for four minutes just freeze as if you have become a statue.

Go on feeling all the four steps. Shaking, you feel the energy stirred ... then the whole body becomes a turmoil of energy, a cyclone. Feel it – as if you are just in a cyclone. And then freeze suddenly and remain like a statue – and then you will feel the centre. So you reach to the centre through the cyclone.

And this is your life. Respectability or money are booby prizes, they are not real prizes. Don't be deceived by them.

Take off your armour

IN the night when you go to sleep, take off your clothes, and while taking them off, just imagine that you are not only taking off your clothes, you are taking off your armour too. Actually do it. Take it off and have a good deep breath – and then go to sleep as if unarmoured, with nothing on the body and no restriction.

‘Oh’

BEFORE going to sleep, put off the light, sit on your bed, close your eyes, and exhale deeply through the mouth with the sound ‘oh’. Your stomach goes in, the air moves out, you go on creating the sound ‘oh’. Remember I am not saying ‘aum’, I am simply saying ‘oh’. It will become aum automatically; you need not make it aum. Then it will be false. You simply create the sound ‘oh’.

You will go on relaxing, and your sleep will have a different quality – altogether different. And your sleep has to be changed. Only then can you become more alert and aware. So we will start by changing the sleep.

When you have exhaled completely with your mouth creating the sound ‘oh’ and you feel now no more exhalation is possible, when the breath has gone out, stop for a single moment. Do not inhale; do not exhale. Stop! In that stop you are the divine. In that stop you are not doing anything, not even breathing. In that stop you are in the ocean. Time is no more there because time moves with the breath. It is as if the whole existence has stopped with you. In that stopping you can become alert about the deepest source of your being and energy. So for a single moment, stop.

Then inhale through the nose. But do not make any effort to inhale. Remember, make all the effort to exhale, but do not make any effort to inhale. Just let the body inhale. You simply relax your hold, and let the body take the inhalation. You do not do anything.

Life breathes by itself; it moves by itself on its own course. It is a river; you unnecessarily go on pushing it. You will see that the body is taking the inhalation. Your effort is not needed, your ego is not needed, you are not needed. You simply become a watcher. You simply see the body taking the inhalation. A deep silence will be felt.

When the body has taken a full inhalation, stop for a single moment again. Then again watch. These two moments are totally different. When you have exhaled completely and stopped, that stopping is just like death. When you have inhaled totally and then stopped, that stopping is the climax of life. Remember, inhalation is equivalent to life, exhalation is equivalent to death.

Feel it! Feel both moments. That is why I tell you to stop twice – once after you have exhaled and again after you have inhaled; so you

can feel both life and death. Once you know that ‘this’ is life, ‘this’ is death, you have transcended both.

The witness is neither death nor life. The witness is never born and never dies. Only the body dies – the mechanism. You have become the third.

Do this meditation for twenty minutes, and then fall down and go to sleep.

Life and death meditations

IN the night before you go to sleep, do this fifteen-minute meditation. It is a death meditation. Lie down and relax your body. Just feel like dying and that you cannot move your body because you are dead. Just create the feeling that you are disappearing from the body. Do it for ten, fifteen minutes, and you will start feeling it within a week. Meditating that way, fall asleep. Don’t break it. Let the meditation turn into sleep, and if sleep overcomes you, go into it.

In the morning, the moment you feel you are awake – don’t open your eyes – do the life meditation. Feel that you are becoming more wholly alive, that life is coming back and the whole body is full of vitality and energy. Start moving, swaying in the bed with eyes closed. Just feel that life is flowing in you. Feel that the body has a great flowing energy – just the opposite of the death meditation. So do the death meditation in the night before falling asleep and the life meditation just before getting up.

With the life meditation you can take deep breaths. Just feel full of energy ... life entering with breathing. Feel full and very happy, alive. Then after fifteen minutes, get up.

Find a baby-bottle

EVERY night before you go to sleep, find a bottle, a milk bottle for children, and put it into your mouth. Curl up like a small child, and then start sucking the breast. Something deep down will be satisfied.

It is not possible for you to expose yourself totally in front of anybody else. Hence in the East we never developed anything like psychoanalysis: we developed meditation. That is exposing yourself in front of yourself. That is the only possibility of being utterly true, because there is no fear.

Facing your fear

OSHO has given a number of techniques to help us look at fear in whatever form it surfaces, and accept it.

Go into your fear

Every night for 40 minutes live your fear. Just sit in the room, turn the light off and start becoming afraid. Think of all kinds of horrible things, ghosts and demons and whatsoever you can imagine. Create them, imagine that they are dancing around you and trying to grab you for all evil forces. Become really shaken up by your own imagination and go to the extreme of imagination – they are killing you, they are trying to rape you, they are suffocating you. And not one or two – many, on every side they are doing things to you. Get into the fear as deeply as possible and whatsoever happens, go through it.

And the second thing, in the daytime or at any other time, whenever fear arises, accept it. Don't reject it. Don't think that it is something wrong that you have to overcome; it is natural. By accepting it and by expressing it at night, things will start changing.

Go into your emptiness

Make it a point every night before you go to sleep to close your eyes and for twenty minutes go into your emptiness. Accept it, let it be there. Fear arises – let that be there too. Tremble with fear but

don’t reject this space that is being born there. Within two or three weeks you will be able to feel its beauty, you will be able to feel its benediction. Once you have touched that benediction, fear will disappear of its own accord. You are not to fight with it. Within three weeks one day suddenly you will see such blessings arising, such an upsurge of energy, such a joyous quality to your being, as if the night is over and the sun has come on the horizon.

Move back into the womb

BEFORE you go to sleep just sit in your bed – sit in a relaxed way – and close your eyes. Feel the body relaxing ... If the body starts leaning forwards, allow it; it may lean forward. It may like to take a womb posture – just as when a child is in the mother’s womb. If you feel like that, just move into the womb posture; become a small child in the mother’s womb.

Then just listen to your breathing, nothing else. Just listen to it – the breathing going in, the breathing going out; the breathing going in, the breathing going out. I’m not saying to say it – just feel it going in; when it is going out, feel it going out.

Just feel it, and in that feeling you will feel tremendous silence and clarity arising.

This is just for ten to twenty minutes – minimum ten, maximum twenty – then go to sleep.

Letting your voices out

WHEN meditation releases energy in you, it will find all sorts of ways to be expressed. It depends on what type of talent you have. If you are a painter and meditation releases energy, you will paint more, you will paint madly, you will forget everything, the whole world. Your whole energy will be brought into painting. If you are a dancer, your meditation will make you a very deep dancer. It depends on the capacity, talent, individuality, personality. So nobody knows what will happen. Sometimes sudden changes will happen. A person who was very silent, who was never talkative, suddenly becomes talkative. It may have been repressed, he may not have been ever allowed to talk. When the energy arises and flows, he may start talking.

One has to come to terms with one's loneliness one day or another. Once you face it, loneliness changes its colour, its quality; its taste becomes totally different. It becomes aloneness. Then it is not isolation; it is solitude. Isolation has misery in it; solitude has an expanse of blissfulness.

Every night before you go to sleep, for forty minutes sit facing the wall and start talking – talk loudly. Enjoy it ... be with it. If you find that there are two voices, then talk from both of the sides. Give your support to this side, then answer from the other side, and see how you can create a beautiful dialogue.

Don't try to manipulate it; because you are not saying it for anybody. If it is going to be crazy, let it be. Don't try to cut anything or censor anything, because then the whole point is lost.

Do it for at least ten days. Just put your whole energy into it.

I cannot open the doors of heaven first and you cannot become silent. Be totally mad first.

Gibberish Meditation

THIS is a highly cathartic technique, which encourages expressive body movements. It should be distinguished from the gentle Devavani Meditation in the next section.

Either alone or in a group, close your eyes and begin to say nonsense sounds – gibberish. For fifteen minutes move totally in the gibberish. Allow yourself to express whatever needs to be expressed within you. Throw everything out. The mind thinks, always, in terms of words. Gibberish helps to break up this pattern of continual verbalization. Without suppressing your thoughts, you can throw them out – in gibberish. Let your body likewise be expressive.

Then, for fifteen minutes, lie down on your stomach and feel as if

you are merging with mother earth. With each exhalation, feel yourself merging into the ground beneath you.

Prayer

THERE is nobody to hear your prayers. Your prayer is simply a monologue; you are praying to the empty sky. Nobody is going to reward you for your prayers – remember it. If you really know what prayer is, prayer itself is its own reward. There is nobody else to reward you; the reward is not there in the future, not in the afterlife.

But praying itself is such a beautiful phenomenon that who cares about the future and who bothers about the reward? That is greed, the idea of reward. Prayer in itself is such a celebration, it brings such great joy and ecstasy, that one prays for the prayer's sake. One does not pray out of fear and one does not pray out of greed. One prays because one enjoys it. One does not even bother whether there is a God or not.

God is a device to help you to pray. Once you have learnt to pray, forget all about God. Prayer is itself enough – more than enough.

If you enjoy dance you don't ask whether there is a God or not. If you enjoy dance, you simply dance; whether anybody is seeing the dance from the sky or not is not your concern. Whether stars and the sun and the moon are going to reward you for your dance, you don't care. The dance is enough of a reward unto itself. If you love singing you sing; whether anybody listens or not is not the point.

So is prayer. It is a dance, it is a song; it is music, it is love. You enjoy it and there it is finished. Prayer is the means and prayer is the end. The end and the means are not separate – then only you know what prayer is.

When I say prayer, I mean an openness towards God. Not that you

have to say something, not that you have to ask something, but just an openness, so that if He wants to give something, you are available. A deep expectation, but with no desire – that's what you need. Urgent expectancy – as if something is going to happen any moment. You are thrilled by the possibility of the unknown but you don't have any desire. You don't say that this should happen or that should not happen. Once you ask, prayer is corrupted.

When you don't ask, when you simply remain in silence but open, ready to go anywhere, ready even to die, when you are simply in a receptivity, a passive, welcoming spirit, then prayer happens.

Prayer is not something that one can do – it has nothing to do with doing. It is not an action or an activity – it is a state of mind.

If you want to talk, talk, but remember, your talk is not going to affect the existence. It will affect you, and that may be good, but prayer is not going to change God's mind. It may change you, but if it is not changing you then it is a trick. You can go on praying for years, but if it doesn't change you, drop it, throw it, it is rubbish; don't carry it any more.

Prayer is not going to change God. You always think that if you pray, God's mind will change, He will be more favourable, He will be tipped a little towards your side. There is nobody who is listening to you. This vast sky cannot listen. This vast sky can be with you if you are with it – there is no other way to pray.

I also suggest to pray, but praying should be just an energy phenomenon; not a devotee-and-God phenomenon, but an energy phenomenon.

The Prayer Meditation

IT is best to do this prayer at night, in a darkened room, going to sleep immediately afterwards; or it can be done in the morning, but it must be followed by fifteen minutes rest. This rest is necessary, otherwise you will feel as if you are drunk, in a stupor.

This merging with energy is prayer. It changes you. And when you change, the whole existence changes.

Raise both your hands towards the sky, palms uppermost, head up, just feeling existence flowing in you.

As the energy flows down your arms you will feel a gentle tremor – be like a leaf in a breeze, trembling. Allow it, help it. Then let your whole body vibrate with energy, and just let whatever happens happen.

You feel again a flowing with the earth. Earth and heaven, above and below, yin and yang, male and female – you float, you mix, you drop yourself completely. You are not. You become one ... merge.

After two to three minutes, or whenever you feel completely filled, lean down to the earth and kiss the earth. You simply become a vehicle to allow the divine energy to unite with that of the earth.

These two stages should be repeated six more times so that each of the *chakras* can become unblocked. More times can be done, but if you do less you will feel restless and unable to sleep.

Go into sleep in that very state of prayer. Just fall asleep and the energy will be there. You will be flowing with it, falling into sleep. That will help very greatly because then the energy will surround you the whole night and it will continue to work. By the morning you will feel more fresh than you have ever felt before, more vital than you have ever felt before. A new élan, a new life will start penetrating you, and the whole day you will feel full of new energy; a new vibe, a new song in your heart, and a new dance in your step.

Latihan

SIMPLY stand in a loose posture and wait for God, for the whole, to work in you. Then you do whatsoever you want to do in a deeply prayerful mood – 'I am at Thy will' – and just relax.

It is just like when people do automatic handwriting. They just keep the pen in their hand and wait. Suddenly some energy possesses the hand and the hand starts moving. They are surprised – their own hand is moving and they are not moving it. Wait exactly like that, and after three, four minutes, suddenly you will see a few jerks coming to the body, and energy descending in you. Don't get scared, because it is very scary. You are not doing it. In fact you are just a witness; it is happening.

Move with it. The body will start taking many postures – moving,

dancing, swaying, trembling, shaking; many things will happen. Go on allowing; not only allowing but cooperating. Then you will come exactly to what we call Sahaj Yoga.

Latihan is nothing new. The word is new. Subud is not something new. It is just a new version of Sahaj Yoga – spontaneous Yoga. You leave everything to the divine, because the mind is tricky. Soon you will see the difference because you will just be a watcher. You will be surprised because your hand will be moving and you are not moving it at all. After a few days of relaxing into it, even if you want to stop, suddenly you will not be able to; you will see that you are possessed.

So one has to pray in the beginning and say, 'For twenty minutes take possession of my being and do whatsoever you want to do: Thy will be done; Thy kingdom come.' Let that attitude be there and just relax. God will start dancing in you and will take many postures. The body needs will be fulfilled, but not only that – something higher than the body, greater than the body, some deep needs of consciousness, will be fulfilled.

Gourishankar Meditation

– the night meditation of the monthly meditation camps

THIS technique consists of four stages of 15 minutes each. The first two stages prepare the meditator for the spontaneous Latihan of the third stage. Osho has said that if the breathing is done correctly in the first stage the carbon dioxide formed in the bloodstream will make you feel as high as Gourishankar (Mt. Everest).

First Stage: 15 minutes

Sit with closed eyes. Inhale deeply through the nose, filling the lungs. Hold the breath for as long as possible, then exhale gently through the mouth and keep the lungs empty for as long as possible. Continue this breathing cycle throughout the first stage.

Second Stage: 15 minutes

Return to normal breathing and with a gentle gaze look at a candle flame or a flashing blue light. Keep your body still.

Third Stage: 15 minutes

With closed eyes, stand up and let your body be loose and receptive. The subtle energies will be felt to move the body outside your normal control. Allow this Latihan to happen. Don't you do the moving: let moving happen, gently and gracefully.

Fourth Stage: 15 minutes

Lie down with closed eyes, silent and still.

The first three stages should be accompanied by a steady rhythmic beat, preferably combined with a soothing background music. The beat should be seven times the normal heartbeat and, if possible, the flashing light should be a synchronised strobe.

Devavani Meditation

DEVAVANI is the Divine Voice which moves and speaks through the mediator, who becomes an empty vessel, a channel. This meditation is a Latihan of the tongue. It relaxes the conscious mind so deeply that, when done last thing at night, is sure to be followed by a profound sleep. There are four stages of 15 minutes each. Keep your eyes closed throughout.

First Stage: 15 minutes

Sit quietly, preferably with gentle music playing.

All meditation is waiting, all prayer is infinite patience. The whole of religion consists of not allowing the mind to create more problems for you. If you tell the mind to wait, meditation happens. If you can persuade the mind to wait you will be in

Second Stage: 15 minutes

Start making nonsense sounds, for example 'la ... la ... la', and continue until unfamiliar word-like sounds arise. These sounds need to come from the unfamiliar part of the brain used as a child, before words were learned. Allow a gentle conversational intonation; do not cry or shout, laugh or scream.

Third Stage: 15 minutes

Stand up and continue to speak, allowing your body to move softly in harmony with the sounds. If your body is relaxed the subtle energies will create a Latihan outside your control.

prayer, because waiting means no thinking. It means just sitting on the bank, not doing anything with the stream. What can you do? Whatsoever you do will make it more muddy. Your very entering into the stream will create more problems; so wait.

Fourth Stage: 15 minutes

Lie down, be silent and still.

The only thing to be remembered is that those sounds or words should not be of any language that you know. If you know English, German, and Italian, then they should not be Italian, German, or English. Any other language that you don't know is allowed – Tibetan, Chinese, Japanese! But if you know Japanese then it is not allowed – then Italian is wonderful! Speak any language that you don't know. You will be in a difficulty for a few seconds only for the first day, because how do you speak a language you don't know? It

can be spoken, and once it starts, any sounds, nonsense words just to put the conscious off and allow the unconscious to speak, will happen.

When the unconscious speaks, the unconscious knows no language. It is a very, very old method. It comes from the old testament. In those days it was called *glossolalia*. A few churches in America still use it. They call it 'talking in tongues'. And it is a wonderful method, one of the most deep and penetrating into the unconscious.

Don't make it feverish, let it be a deep deep comforting energy, nourishing, sing-song. Enjoy, sway, if you feel like dancing, dance. But everything has to be very graceful, that you have to remember. It has not to become cathartic.

Love

MEDITATION is falling into the heart, and when you fall into the heart love arises. Love always follows meditation, and vice-versa is also true. If you become a lover, meditation follows. They go together. They are one kind of energy, they are not two. Either meditate and you will become a great lover; you'll have a great love flowing all around you, you will overflow in love: or start becoming a lover and you will find that quality of consciousness called meditation where thoughts disappear, where thinking no longer clouds your being, where the haze of sleep that surrounds you is no more there – the morning has come, you are awakened, you have become a Buddha.

There are two ways of discovery: one is meditation – without the other you search for the depth. Another is love – with the other you search for the depth.

Illusory loves will disappear ...

When you move on an inner pilgrimage, the energies turn inwards, the same energies that were moving outwards, and suddenly you find yourself alone like an island. The difficulty arises because you are not really interested in being related. You are more interested in being yourself, and all relationships look like a dependence, a bondage ... But this is a passing phase; don't make it a permanent attitude. Sooner or later when you are settled inside again, you will be overflowing with energy and will want to move into a relationship again.

So for the first time that mind becomes meditative, love appears to be like a bondage. And in a way it is true because a mind that is not meditative cannot really be in love. That love is false, illusory; more of an infatuation, less like love. But you have nothing to compare it with unless the real happens, so when meditation starts, the illusory love by and by dissipates, disappears. Don't be disheartened, one thing. And the second thing, don't make it a permanent attitude; these are two possibilities.

If you become disheartened because your love life is disappearing, and you cling to it, that will become a barrier on your inner journey. Accept it – that now the energy is seeking a new path and for a few days will not be available for the outward movement, for activities.

If somebody is a creator and he meditates, all creativity will disappear for the time being. If you are a painter, suddenly you will not find yourself in it. You can continue, but by and by you will have no energy and no enthusiasm. If you are a poet, poetry will stop. If you are a man who has been in love, that energy will simply disappear. If you try to force yourself to move into a relationship, to be your old self, that enforcement will be very very dangerous. Then you are doing a contradictory thing: on one hand you are trying to go in, on the other you are trying to go out.

It is as if you are driving a car, pressing the accelerator and at the same time pressing the brake. It can be a disaster because you are doing two opposite things together.

Meditation is only against false love. The false will disappear, and

that's a basic condition for the real to appear. The false must go, the false must vacate you completely; only then are you available for the real.

The second thing, which is also a very great danger, is that you can make it a style of life. It has happened to many people. They are in the monasteries – old monks, orthodox religious people who have made not being in a love relationship a life-style. They think that love is against meditation, and meditation is against love – that's not true. Meditation is against false love, but is totally with true love.

Once you are settled, when you can go in no further, you have reached the core of your being, the rock bottom, then you are centered. Suddenly energy is available but now there is nowhere to go. The outer journey stopped when you started meditating, and now the inner journey is also complete. You are settled, you have reached home full of energy like a great reservoir – now what will you do?

This energy will start overflowing. It is a totally different type of movement, the quality of it is different, because it has no motivation. Before you were moving towards others with a motivation; now there will be none. You will simply be moving towards others because you have too much to share.

Before you were moving as a beggar, now you will be moving like an emperor. Not that you are seeking some happiness from somebody – that you have already. Now the happiness is too much. The cloud is so full it would like to rain. The flower is so full that it

would like to ride on the winds as fragrance and go to the very corners of the world. It is a sharing. A new type of relationship has come into existence. To call it a relationship is not right because it is no longer a relationship; rather it is a state of being. Not that you love, but that you are love.

Radiate love

Practise love. Sitting alone in your room, be loving. Radiate love. Fill the whole room with your love energy. Feel vibrating with a new frequency, feel swaying as if you are in the ocean of love. Create vibrations of love energy around you. And you will start feeling immediately that something is happening – something in your aura is changing, something around your body is changing; a warmth is arising around your body ... a warmth like deep orgasm. You are becoming more alive. Something like sleep is disappearing. Something like awareness is arising. Sway into this ocean. Dance, sing, and let your whole room be filled with love.

In the beginning it feels very weird. When for the first time you can fill your room with love energy, your own energy, which goes on falling and rebouncing on you and makes you so happy, one starts feeling, 'Am I hypnotising myself? Am I deluded? What is happening?' – because you have always thought that love comes from

For people who have never loved, meditation is very, very difficult.

somebody else. A mother is needed to love you, a father, a brother, a husband, a wife, a child – but somebody.

Love that depends on somebody is a poor love. Love that is created within you, love that you create out of your own being, is real energy. Then move anywhere with that ocean surrounding you and you will feel that everybody who comes close to you is suddenly under a different kind of energy.

People will look at you with more open eyes. You will be passing them and they will feel that a breeze of some unknown energy has passed them; they will feel fresher. Hold somebody's hand and his whole body will start throbbing. Just be close to somebody and that man will start feeling very happy for no reason at all. You can watch

it. Then you are becoming ready to share. Then find a lover, then find a right receptivity for you.

Osho gave this meditation for couples who feel stuck in their relationship – whose energies need to be freed and melted.

Just sit facing each other in the night, and hold each other's hands crosswise. For ten minutes look into each other's eyes, and if the body starts moving and swaying, allow it. You can blink the eyes, but go on looking into each other's eyes. If the body starts swaying – it will sway – allow it. Don't let go of each other's hands, whatsoever happens. That should not be forgotten.

After ten minutes, both close the eyes and allow the swaying for ten more minutes. Then stand and sway together, holding hands for ten minutes. This will mix your energy deeply.

A little more melting is needed ... melting into each other.

Surrender to love

In a love relationship you should be possessed – you should not try to possess. In a love relationship you should surrender; and you

If meditation happens, love is bound to happen. If love does not happen, then that simply shows that meditation has not happened yet.

should not go on watching who has the upper hand. So stop thinking. And whenever you find yourself thinking, catch hold of yourself, and give a good jerk to the head – a real jerk so that everything inside goes upside down. Make it a constant habit, and within a few weeks you will see that that jerk helps. Suddenly you become more aware.

In Zen monasteries, the master moves around with a staff, and whenever he sees some disciple dozing, thinking, and with dreams floating on the face, he will immediately hit him hard on the head. It goes like a shock through the spine, and in a split second, thinking stops, and suddenly awareness arises.

I cannot follow you with a staff. You give yourself a jerk, a good one, and even if people think you are a little mad don't be worried.

There is only one madness, and that is of the mind. Too much thinking is the only madness. Everything else is beautiful. Mind is the disease.

Let love-making come by itself

Before you move into love, just sit silently together for fifteen minutes holding each other's hands crosswise. Sit in darkness or in a very dim light and feel each other. Get in tune. The way to do that is to breathe together. When you exhale, she exhales; when you inhale, she inhales. Within two to three minutes you can get into it. Breathe as if you are one organism – not two bodies but one. And look into each other's eyes, not with an aggressive look but very softly. Take time to enjoy each other. Play with each other's bodies.

Don't move into love-making unless the moment arises by itself. Not that you make love, but suddenly you find yourself making love. Wait for that. If it does not come, there is no need to force it. It is good. Go to sleep; no need to make love. Wait for that moment for one, two, three days. It will come one day. And when that moment comes, love will go very deep and it will not create the madness it is creating now. It will be a very very silent, oceanic feeling. But wait for that moment; don't force it.

Love is something which has to be done like meditation. It is

something which has to be cherished, tasted very slowly, so it suffuses deeply into your being and it becomes such a possessing experience that you are no more there. It is not that you are making love – you are love. Love becomes a bigger energy around you. It transcends you both ... you are both lost in it. But for that you will have to wait.

Wait for the moment and soon you will have the knack of it. Let the energy accumulate and let it happen on its own. By and by, you will become aware when the moment arises. You will start seeing the symptoms of it, the pre-symptoms, and there will be no difficulty.

Love is like God – you cannot manipulate it. It happens when it happens. If it is not happening, there is nothing to be worried about.

Don't try to deceive yourself

Witnessing is the basic source.

But it will be difficult to become a witness in the sex act if you are not trying to become a witness in other acts of your life. So try it the whole day, otherwise you will be in self-deception. If you cannot become a witness while walking on the road, don't try to deceive yourself – you cannot become a witness while making love. Because just walking on the road, such a simple process, and you cannot become a witness – you become unconscious in it – how can you become a witness while making love? The process is so deep ... you will fall unconscious.

You fall unconscious while walking on the road. Try it: even for a few seconds you will not be able to remember. Try it; walking on the road just try: I will remember, I am walking, I am walking, I am walking. After a few seconds you have forgotten; something else has popped into the mind. You have followed some other direction, you have completely forgotten. And suddenly you remember: I have forgotten. So if such a small act like walking cannot be made conscious, it is going to be difficult to make love a conscious meditation.

So try with simple things, simple activities. While eating, try it. While walking, try it. While talking, listening, try it. Try from everywhere. Make it a constant hammering inside; let your whole body and mind know that you are making an effort to be alert. Only then some day in love the witnessing will happen. And when it happens, ecstasy has happened to you – the first glimpse of the divine has descended upon you.

Osho has described many tantric techniques of meditation and witnessing during love-making in the five volumes of The Book of the Secrets (later edition two volumes Vigyan Bhairav Tantra).

Meditation is not meaningful for a Buddha, for one who has attained the wholeness of his being. Meditation is a medicine; it has to be thrown. Unless you become capable of throwing your meditation, you are not healthy. So remember, meditation is not something to be carried forever and ever. The day will come when the meditation has worked and it is no longer needed. Then, you can forget it.

Meditation is the only way to surpass oneself, the only way to transcend oneself.

THE ONLY WAY

All search is futile. Search is a by-product of the mind. To be in a state of non-search is the great moment of transformation.

There is no shortcut

ONE thing has to be remembered about meditation: it is a long journey and there is no shortcut. Anyone who says there is a shortcut is befooling you.

It is a long journey because the change is very deep and is achieved after many lives – many lives of routine habits, thinking, desiring. And the mind structure; that you have to drop through meditation. In fact it is almost impossible – but it happens.

A man becoming a meditator is the greatest responsibility in the world. It is not easy. It cannot be instant. So from the beginning never start expecting too much and then you will never be frustrated. You will always be happy because things will grow very slowly.

Meditation is not a seasonal flower which within six weeks is there. It is a very very big tree. It needs time to spread its roots.

All the meditations that we are doing here are just preparations for that moment. They are not real meditations but just preparations so that one day you can simply sit, doing nothing, desiring nothing.

When meditation flowers there is simply nobody to take note of it, nobody to give it recognition, nobody to say ‘Yes, this has happened’. The moment you say ‘Yes, it has happened,’ it is lost already.

When there really is meditation, a silence pervades; without any sounds a bliss throbs; without any boundaries, there is a harmony. But there is nobody to take note.

When your efforts drop, suddenly meditation is there – the benediction of it, the blessedness of it, the glory of it. It is there like a presence – luminous surrounding you and surrounding everything. It fills the whole earth and the whole sky. That meditation cannot be created by human effort; human effort is too limited. That blessedness is so infinite, you cannot manipulate it. It can happen only when you are in a tremendous surrender. When you are not there, only then can it happen. When you are a no-self, no desire, not going anywhere; when you are just herenow, not doing anything in particular, just being – it happens. And it comes in waves and the waves become tidal. It comes like a storm and takes you away into a totally new reality.

Meditation Camps

IN addition to the daily meditation programme of the Shree Rajneesh Ashram in Poona – the morning Dynamic and Sufi Dancing, the evening Kundalini and Music Group – there are monthly meditation camps. These take place from 11th to 20th of every month, providing seekers from all over the world with an opportunity to participate in an intensive experience of inward search and meditation.

For the rest of the month there is a full programme of therapy groups and individual sessions, which make the ashram the world's largest centre for personal growth.

Celebration Days

FOUR times a year thousands gather at the ashram to take part in a day-long festivity which culminates in an evening of spontaneous song and dance in the presence of Osho.

Enlightenment Day	:	*March 21*
Guru Poornima	:	*full moon in July*
Mahaparinirvan Divas	:	*September 8*
Osho's Birthday	:	*December 11*

To me, music and meditation are two aspects of the same phenomenon. Without meditation, music is simply noise – harmonious, but noise; without meditation, music is an entertainment.

Without music, meditation lacks something; without music, meditation is a little dull, unalive. And without music, meditation becomes more and more negative, tends to be death-oriented.

Meditation Music

SPECIALLY composed music is available on cassettes for the following meditation techniques:

Devavani

Dynamic

Gourishankar

Kundalini

Mandala

Nadabrahma

Nataraj

Prayer

Whirling

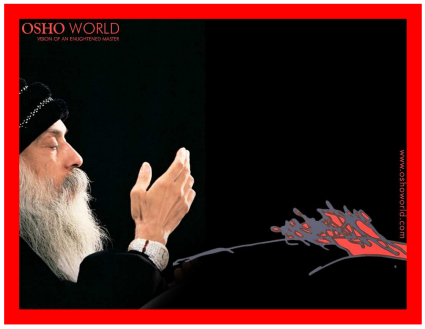
There are also a number of original compositions for sitting meditations and recordings of songs from Sufi Dancing, and Kirtan and singing from the celebration days.

For further information visit

www.osho.com

MEDITATIONS

From the World of OSHO



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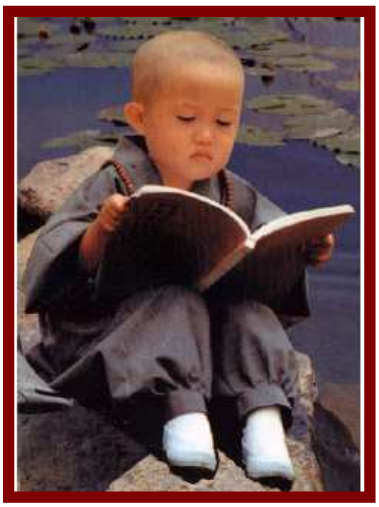


"First become conscious of your consciousness. And in that very becoming, in that very silence - when you are only conscious of your consciousness and not of any other content - no thought, no desire, no dream - you are just conscious of your being conscious, the mirror is reflecting itself and nothing else... in that moment, something IMMENSELY miraculous happens. You become aware of the divine, you become aware of the essential core of your being."

Osho - The Guest, Chapter # 15

"All techniques can be helpful but they are not exactly meditation, they are just a groping in the dark. Suddenly one day, doing something, you will become a witness. Doing a meditation like the dynamic, or KUNDALINI or whirling, suddenly one day the meditation will go on but you will not be identified. You will sit silently behind, you will watch it - that day meditation has happened; that day technique is no more a hindrance, no more a help. You can enjoy it if you like, like an exercise, it gives a certain vitality, but there is no need now - the real meditation has happened.

Meditation is witnessing. To meditate means to become a witness. Meditation is not a technique at all. This will be very confusing to you because I go on giving you techniques. In the ultimate sense meditation is not a technique; meditation is an understanding, awareness. But you need techniques because that final understanding is very far away from you; deep hidden in you, but still very far away from you. Right this moment you can attain it, but you will not attain it, because your moment goes on, your mind goes on. THIS very moment it is possible and yet impossible. Techniques will bridge the gap, they are just to bridge the gap.

So in the beginning techniques are meditations; in the end you will laugh, techniques are not meditation. Meditation is a totally different quality of being, it has nothing to do with anything. But it will happen only in the end; don't think it has happened in the beginning, otherwise the gap will not be bridged."

-Osho -Come Follow To You Vol.3, Chapter # 8

Meditation means pure awareness, a mirror like quality of consciousness. Being utterly present in the here and now, fully aware, unclouded by the dust of thoughts, emotions, desires, past or future; just being! Meditation is the state of pure witnessing consciousness to which different mystics have refered to as '*Drashta*', '*Sakshi*' or '*Bodh*' - our true self.

There are hundereds of methods/techniques to finallly reach this state of pure awareness. Most of the meditation techniques given by different mystics around the world are in fact just preparations for meditation, many doorways to be in this pure witnessing consciousness. We must understand that these '*techniques*' are important but they are not meditation itself.

Meditation is beyond techniques, beyond doing; it is a state of relaxed awareness. However, once we have experienced the state of meditation, any action that arises out of this state of pure awareness becomes meditative. This sort of action is called '*effortless effort*' by the Zen masters or '*Karma Yoga*' by eastern mystics.

Meditation may be divided in two parts for a better understanding '*Dhyan*' and '*Samadhi*'. Dhyan is the beginning and a doorway to Samadhi. Dhyan is awareness, Samadhi is the merger with the divine. Dhyan is the journey of duality, the flowering of Samadhi is non duality - oneness with the divine.

Dhyan is the path of witnessing, experiencing that our true self is separate from the body, mind, heart; witnessing the object and the subject as separate - dispelling all darkness. Samadhi begins with subjective awareness and culminates in realization of our divine self, the all permeating godliness - within and without.

This is the state in which the '*Rishis*' in the east declared '*Aham Brahmasmi*', the state in which sufi mystic Mansur declared '*Ana'l Haq*', the state in which Jesus says, 'I and my Father are one'. This state is called '*Sambodhi*', enlightenment, divine realization - the home coming.

And yet, this is just the beginning...

"In fact there are one hundred and twelve methods of meditation; I have gone through all those methods - and not intellectually. It took me years to go through each method and to find out its very essence, and after going through one hundred and twelve methods I was amazed that the essence is witnessing. The methods' non-essentials are different, but the center of each method is witnessing. Hence I can say to you, there is only one meditation in the whole world and that is the art of witnessing. It will do everything - the whole transformation of your being. It will open the doors of satyam, shivam, sundram: the truth, the godliness and the beauty of it all."

– OSHO – Satyam Shivam Sundaram, Chapter # 22

Dynamic Meditation

Dynamic Meditation lasts one hour and is in five stages. It can be done alone, and will be even more powerful if it is done with others. It is an individual experience so you should remain oblivious of others around you and keep your eyes closed throughout, preferably using a blindfold. It is best to have an empty stomach and wear loose, comfortable clothing.

“This is a meditation in which you have to be continuously alert, conscious, aware, whatsoever you do. Remain a witness. Don’t get lost. While you are breathing you can forget. You can become one with the breathing so much that you can forget the witness. But then you miss the point.

“Breathe as fast as possible, as deep as possible; bring your total energy to it but still remain a witness. Observe what is happening as if you are just a spectator, as if the whole thing is happening to somebody else, as if the whole thing is happening in the body and the consciousness is just centered and looking.

“This witnessing has to be carried in all the three steps. And when everything stops, and in the fourth step you have become completely inactive, frozen, then this alertness will come to its peak.” Osho

First Stage: 10 minutes

Breathe chaotically through the nose, concentrating always on exhalation. The body will take care of the inhalation. The breath should move deeply into the lungs. Be as fast as you can in your breathing, making sure the breathing stays deep. Do this as fast and as hard as you possibly can – and then a little harder, until you literally become the breathing. Use your natural body movements to help you to build up your energy. Feel it building up, but don’t let go during the first stage.

Second Stage: 10 minutes

Explode! Express everything that needs to be thrown out. Go totally mad. Scream, shout, cry, jump, shake, dance, sing, laugh; throw yourself around. Hold nothing back; keep your whole body moving. A little acting often helps to get you started. Never allow your mind to interfere with what is happening. Be total, be whole hearted.

Third Stage: 10 minutes

With raised arms, jump up and down shouting the mantra, "Hoo! Hoo! Hoo!" as deeply as possible. Each time you land, on the flats of your feet, let the sound hammer deep into the sex center. Give all you have; exhaust yourself totally.

Fourth Stage: 15 minutes

Stop! Freeze wherever you are, in whatever position you find yourself. Don't arrange the body in any way. A cough, a movement – anything will dissipate the energy flow and the effort will be lost. Be a witness to everything that is happening to you.

Fifth Stage: 15 minutes

Celebrate through dance, expressing your gratitude towards the whole. Carry your happiness with you throughout the day.

If where you meditate prevents you from making a noise, you can do this silent alternative: Rather than throwing out the sounds, let the catharsis in the second stage take place entirely through bodily movements. In the third stage, the sound "Hoo" can be hammered silently inside.

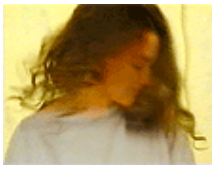
Kundalini Meditation

This meditation lasts for one hour and has four stages, three with music, and the last without.

Kundalini acts like an energetic shower, softly shaking you free of your day and leaving you refreshed and mellow.

First Stage: 15 minutes
Be loose and let your whole body shake, feeling the energies moving up from your feet. Let go everywhere and become the shaking. Your eyes may be open or closed.

"Allow the shaking; don't do it. Stand silently, feel it coming and when your body starts trembling, help it but don't do it. Enjoy it, feel blissful about it, allow it, receive it, welcome it, but don't will it. "If you force it will become an exercise, a bodily, physical exercise. Then the shaking will be there but just on the surface; it will not penetrate you. You will remain solid, stone-like, rock-like within. You will remain the manipulator, the doer, and the body will just be following. The body is not the question – you are the question. "When I say shake, I mean your solidity, your rock-like being should shake to the very foundations so that it becomes liquid, fluid, melts, flows. And when the rock-like being becomes liquid, your body will follow. Then there is no shake, only shaking. Then nobody is doing it; it is simply happening. Then the doer is not." Osho



Second Stage: 15 minutes
Dance, any way you feel, letting the whole body move as it wishes. Again, your eyes can be open or closed

Third Stage: 15 minutes
Close your eyes and be still, sitting or standing, observing, witnessing, whatever is happening inside and out

Fourth Stage: 15 minutes
Keeping your eyes closed, lie down and be still.

Nataraj Meditation

This is a 65 minute dancing meditation in three stages, with specifically created music.

Disappearing in the dance, then relaxing into silence and stillness, is the route inside for this method.

"Forget the dancer, the center of the ego; become the dance. That is the meditation. Dance so deeply that you forget completely that 'you' are dancing and begin to feel that you are the dance. The division must disappear; then it becomes a meditation.

If the division is there, then it is an exercise: good, healthy, but it cannot be said to be spiritual. It is just a simple dance. Dance is good in itself – as far as it goes it is good. After it, you will feel fresh, young. But it is not meditation yet. The dancer must go, until only the dance remains…. Don't stand aside, don't be an observer. Participate!

And be playful. Remember the word playful always – with me it is very basic." Osho

First Stage: 40 minute

With eyes closed, dance as if possessed. Let your unconscious take over completely. Do not control your movements or witness what is happening. Just be totally in the dance.

Second Stage: 20 minutes

Keeping your eyes closed, lie down immediately. Be silent and still.

Third Stage: 5 minutes

Dance in celebration and enjoy.

Nadabrahma Meditation

Nadabrahma meditation lasts for one hour and has three stages. It is a sitting method, in which humming and hand movements create an inner balance, a harmony between mind and body. Suitable for any time of the day, have an empty stomach and remain inactive for at least fifteen minutes afterwards.

"So in Nadabrahma, remember this: let the body and mind be totally together, but remember that you have to become a witness. Get out of them, easily, slowly, from the back door, with no fight, with no struggle. They are drinking - you get out, and watch from the outside...." Osho

First Stage: 30 minutes

Sit in a relaxed position with eyes closed. With lips together, start humming, loud enough so that if you are doing it with others, you can be heard by them. This will create a vibration in your body. You can visualize a hollow tube or vessel filled only with the vibrations of the humming. A point will come when the humming continues by itself and you become the listener. There is no special breathing, and you can alter the pitch, and move your body smoothly and slowly, if you feel to.

Second Stage: 15 minutes

This stage is divided into two segments, of seven and a half minutes each. For the first part, move the hands, palms upwards, in an outward, circular motion. Starting at the navel, both hands move forward and then divide to make two large circles mirroring each other left and right. The movement should be so slow that at times there will appear to be no movement at all. Feel that you are giving energy outwards to the universe. After seven and a half minutes, the music will change and you turn your hands palm downwards, and start moving them in the opposite direction. Now the hands will come together towards the navel and divide outwards towards the side of the body. Feel that you are taking energy in. As in the first stage, don't inhibit any soft, slow movements of the rest of your body

Third Stage: 15 minutes

Sit absolutely quiet and still.

Gourishankar Meditation

This technique, for the nighttime, consists of four stages of fifteen minutes each. The first two stages are preparation for the spontaneous Latihan of the third stage. If the breathing is done correctly in the first stage, the carbon dioxide formed in the bloodstream will make you feel as high as Gourishankar (Mt. Everest).

First Stage: 15 minutes

Sit with closed eyes. Inhale deeply through the nose, filling the lungs. Hold the breath for as long as possible; then exhale gently through the mouth, and keep the lungs empty for as long as possible. Continue this breathing cycle throughout this stage.

Second Stage: 15 minutes

Return to normal breathing and with a gentle gaze look at a candle flame or a flashing blue light. Keep your body still.

Third Stage: 15 minutes

With closed eyes, stand up and let your body be loose and receptive. Allow your body to move gently in whichever way it wants. Don't do the moving, just allow it to happen gently and gracefully.

Fourth Stage: 15 minutes

Lie down with closed eyes, silent and still.

Mandala Meditation

This is another powerful technique that creates a circle of energy, resulting in a natural centering. There are four stages of 15 minutes each.

First Stage: 15 minutes

With open eyes run on the spot, starting slowly and gradually, getting faster and faster. Bring your knees up as high as possible. Breathing deeply and evenly will move the energy within. Forget the mind and forget the body. Keep going.

Second Stage: 15 minutes
Sit with your eyes closed and mouth open and loose. Gently rotate your body from the belly, like a reed blowing in the wind. Feel the wind blowing you from side to side, back and forth, around and around. This will bring your awakened energies to the navel center.

Third Stage: 15 minutes
Lie on your back, open your eyes and with the head still, rotate them in a clockwise direction. Sweep them fully around in the sockets as if you are following the second hand of a vast clock, but as fast as possible. It is important that the mouth remains open and the jaw relaxed, with the breath soft and even. This will bring centering energies to the third eye.

Fourth Stage: 15 minutes
Close your eyes and be still.

Whirling Meditation

"Sufi whirling is one of the most ancient techniques, one of the most forceful. It is so deep that even a single experience can make you totally different. Whirl with open eyes, just like small children go on twirling, as if your inner being has become a center and your whole body has become a wheel, moving, a potter's wheel, moving. You are in the center, but the whole body is moving."

First Stage: 45 minutes

Keep your eyes open and feel the center point of your body. Lift your arms to shoulder height, with the right hand palm up and the left hand low, palm down. Start turning around your own axis. Let your body be soft. Start slowly and after 15 minutes gradually go faster and faster. You become a whirlpool of energy – the periphery a storm of movement but the witness at the center silent and still.

Second Stage: 15 minutes

Let your body fall to the ground when the music stops. (it may already have happened before.) Roll onto your stomach immediately so that your navel is in contact with the earth. Feel your body blending into the earth. Keep your eyes closed and remain passive and silent.

No Dimensions Meditation

This is a powerful method for centering one's energy in the hara - the area just below the navel. It is based on a Sufi technique of movements for awareness and integration of the body. Because it is a Sufi meditation, it is free and non-serious. In fact it is so non-serious that you can even smile while you are doing it.

This one-hour meditation has three stages. During the first two stages the eyes are open but not focused on anything. During the third stage the eyes are closed.
The music, created especially for this meditation, begins slowly and gradually becomes faster and faster as an uplifting force.

First stage: SUFI MOVEMENTS 30 minutes

A continuous dance in a set of six movements. With your eyes open, begin by standing in one place and placing the left hand on the heart and the right hand on the hara. Stand still for a few moments just listening to the music to get centered. This stage of the meditation starts slowly and builds up in intensity.

If you are doing this with others you may get out of synchronicity with the others and think you have made a mistake. When that happens, just stop, see where the other people are, and then get back into the same rhythm and timing as everyone else.

When the bell rings, start the sequence as described below. The movements always come from the center, or hara, using the music to keep the correct rhythm. The hips and eyes face the direction of the hand movement. Use graceful movements in a continuous flow. Loud "Shoo" sounds are made from the throat in synchronicity with the sounds from the recording.
Repeat this six-movement sequence continuously for 30 minutes.

The sequence:
1) Touch the backs of the hands together pointing downward on the hara. Breathing in through the nose, bring the hands up to the heart and fill them with love. Breathing out make the sound "Shoo" from the throat and send love out to the world. At the same time move the right arm (with fingers extended, palm downward) and right foot straight forward, and move the left hand back down to the hara. Return to the original position with both hands on the hara.
2) Repeat this movement with the left arm and foot. Return to the original position with both hands on the hara.
3) Repeat this movement with the right arm and foot, turning sideways

to the right. Return to the original position with both hands on the hara.
4) Repeat this movement with the left arm and foot, turning sideways to the left. Return to the original position with both hands on the hara.
5) Repeat this movement with the right arm and foot, turning directly behind from the right side. Return to the original position with both hands on the hara.
6) Repeat this movement with the left arm and foot, turning directly behind from the left side. Return to the original position with both hands on the hara.
This stage is over when the music comes to a stop. The second stage begins with new music.

Second stage: WHIRLING 15 minutes

Begin by placing the right toe over the left toe. Fold your arms across your chest and embrace yourself. Feel love for yourself. When the music starts bow down to existence for bringing you here for this meditation. When the tempo changes, begin whirling either to the left or to the right, whichever feels best for you. If you whirl to the right put the right foot and the right arm to the right and the left arm in the opposite direction. As you start to whirl you can change your hands to any position which feels good to you.
If you have not whirled before then go very very slowly at first and once your mind and body get acclimated to the movements the body will naturally go faster. Do not force yourself to go too fast too soon. If you do get dizzy or it feels like it is too much for you, it is okay to stop and stand or to sit down. To end the whirling, slow down and fold the arms over the chest and heart

Third stage: SILENCE 15 minutes

Lie down on the belly with your eyes closed. Leave your legs open and not crossed to allow all the energy you have gathered to flow through you. There is nothing to do except to just be with yourself. If it is uncomfortable to lie on your belly, lie on your back. A gong will indicate the end of the meditation

The Art of Listening

The art of meditation
Is the art of listening
With your total being

"If one can learn how to listen rightly, one has learned the deepest secret of meditation."

The essential function of the Osho talks is to provide an easily accessible way of learning this art of listening. An opportunity to experience, "silence with no effort," the key to bringing sharpened awareness to your daily life.

Whether you want to listen quietly at home, or while commuting to work, or sitting in the park, never has meditation been more simple, or more widely available to anyone anywhere.

Once you have selected an Osho talk, make yourself comfortable, relax and, in your own time, allow your eyes to close.

Sample: How Does a Man of Zen Take his Tea? (8 mins)

Choose your own Listening Meditation from the Audiobook Catalog, including some free samples where Osho is describing the purpose of these talks and explains the art of listening.

The purpose of these talks:

"The way I talk is a little strange. No speaker in the world talks like me. Technically it is wrong; it takes almost double the time! But those speakers have a different purpose – my purpose is absolutely different from theirs. They speak because they are prepared for it; they are simply repeating something that they have rehearsed. Secondly, they are speaking to impose a certain ideology, a certain idea on you. Thirdly, to them speaking is an art; they go on refining it.

As far as I am concerned, I am not what they call a speaker or an orator. It is not an art to me or a technique; technically I go on becoming worse every day! But our purposes are totally different. I don´t want to impress you in order to manipulate you. I don´t speak for any goal to be achieved through convincing you. I don´t speak to convert you into a Christian, into a Hindu or a Mohammedan, into a theist or an atheist. These are not my concerns.

My speaking is really one of my devices for meditation. Speaking has

never been used this way: I speak not to give you a message, but to stop your mind functioning.

I speak nothing prepared. I don´t know myself what is going to be the next word; hence I never make any mistake. One makes a mistake if one is prepared. I never forget anything, because one forgets if one has been remembering it. So I speak with a freedom that perhaps nobody has ever spoken with.
I am not concerned whether I am consistent, because that is not the purpose. A man who wants to convince you and manipulate you through his speaking has to be consistent, has to be logical, has to be rational, to overpower your reason. He wants to dominate through words.

My purpose is so unique: I am using words just to create silent gaps. The words are not important so I can say anything contradictory, anything absurd, anything unrelated, because my purpose is just to create gaps. The words are secondary; the silences between those words are primary. This is simply a device to give you a glimpse of meditation. And once you know that it is possible for you, you have traveled far in the direction of your own being.

Most of the people in the world don´t think that it is possible for mind to be silent. Because they don´t think it is possible, they don´t try. How to give people a taste of meditation was my basic reason to speak, so I can go on speaking eternally; it does not matter what I am saying. All that matters is that I give you a few chances to be silent, which you find difficult on your own in the beginning.

I cannot force you to be silent, but I can create a device in which spontaneously you are bound to be silent. I am speaking, and in the middle of a sentence, when you were expecting another word to follow, nothing follows but a silent gap. Your mind was looking to listen, and waiting for something to follow, and does not want to miss it – naturally it becomes silent. What can the poor mind do? If it was well known at what points I will be silent, if it was declared to you that on such and such points I will be silent, then you could manage to think; you would not be silent. Then you know: 'This is the point where he is going to be silent; now I can have a little chit-chat with myself.' But because it comes absolutely suddenly.... I don´t know myself why at certain points I stop.

Anything like this, in any orator in the world, will be condemned, because an orator stopping again and again means he is not well prepared, he has not done the homework. It means that his memory is not reliable, that he cannot find, sometimes, what word to use. But because it is not oratory, I am not concerned about the people who will be condemning me – I am concerned with you.

It is not only here, but far away...anywhere in the world where people will be listening to the video or to the audio, they will come to the same silence. My success is not to convince you, my success is to give you a real taste so that you can become confident that meditation is not a fiction, that the state of no-mind is not just a philosophical idea, that it is a reality; that you are capable of it, and that it does not need any special qualifications.

With me, to be silent is easier because of one other reason. I am silent; even while I am speaking I am silent. My innermost being is not involved at all. What I am saying to you is not a disturbance or a burden or a tension to me; I am as relaxed as one can be. Speaking or not speaking does not make any difference to me.

Naturally, this kind of state is infectious.

Because I cannot go on speaking the whole day to keep you in meditative moments, I want you to become responsible. Accepting that you are capable of being silent will help you when you are meditating alone. Knowing your capacity...and one comes to know one´s capacity only when one experiences it. There is no other way.

Don´t make me wholly responsible for your silence, because that will create a difficulty for you. Alone, what are you going to do? Then it becomes a kind of addiction, and I don´t want you to be addicted to me. I don´t want to be a drug to you.

I want you to be independent and confident that you can attain these precious moments on your own.

If you can attain them with me, there is no reason why you cannot attain them without me, because I am not the cause. You have to understand what is happening: listening to me, you put your mind aside.

Listening to the ocean, or listening to the thundering of the clouds, or listening to the rain falling heavily, just put your ego aside, because there is no need... The ocean is not going to attack you, the rain is not going to attack you, the trees are not going to attack you – there is no need of any defense. To be vulnerable to life as such, to existence as such, you will be getting these moments continuously. Soon it will become your very life.

Wherever you are – at home, at work, or on the way between the two – you can use the presence of any sound, any noise, as an opportunity to move inside to a space of inner silence and stillness."

Osho: *The Invitation*, #14

Gibberish and Let-Go

"Gibberish is to get rid of the active mind, silence to get rid of the inactive mind and let-go is to enter into the transcendental." Osho

First Stage: Gibberish

While sitting, close your eyes and begin to say nonsense sounds – any sounds or words, so long as they make no sense. Just speak any language that you don't know! Allow yourself to express whatever needs to be expressed within you. Throw everything out. The mind thinks, always, in terms of words. Gibberish helps to break up this pattern of continual verbalization. Without suppressing your thoughts, you can throw them out. Let your body likewise be expressive.

Second Stage: Moving In

After some minutes of Gibberish, there is a drumbeat, at which point the Gibberish stops. Osho's voice then guides the listener into a space of deep silence, stillness and relaxation, saying, for example, "Be silent, close your eyes...no movement of the body – feel frozen. Go inwards, deeper and deeper, just like an arrow. Penetrate all the layers and hit the center of your existence."

Third Stage: Let-Go

Another drumbeat and, without arranging yourself, just allow yourself to fall down "like a bag of rice," so you are lying, utterly still and relaxed, on your back as you are guided even more deeply into a silent stillness.

Fourth Stage: Coming Back

At the final drumbeat, Osho's voice guides you back to a sitting position, with the reminder to carry the glimpse of silent awareness one may have had into everyday activities.

If you go to the Downloadable Osho Audiobooks page and follow the links to the Catalog page and select "Order Spoken: From Recent" you will find all the talks from "Live Zen" to "The Zen Manifesto: Freedom from Yourself" have guided Gibbersish and Let Go Meditations at the end.

"Remember, the first step of the meditation is Gibberish. Gibberish simply means throwing out your craziness, which is already there in the mind, piled up for centuries. As you throw it out you will find yourself becoming light, becoming more alive, just within two minutes.

You will be surprised that when Nivedano [the drummer] gives his second beat, to enter into silence, you enter into silence as deeply as you have never done before. Just those two minutes have cleaned the way. In fact in those two minutes, if you put your total energy ... the more you put into it, the deeper will be the following silence.

Any child can do Gibberish, it doesn´t need any training. From the very first moment you are almost trained. Gibberish needs no training, nor does laughter need any training. If you can do Gibberish you are cleansing your mind of all kinds of dust that goes on gathering. And as the mind becomes silent...there is nowhere to go other than inwards. All roads are forgotten; there remains a single one-way traffic.

Just for a day or two you may hesitate to go that much inside. Who knows whether you will be able to come back or not? It is a playful, joyful exercise. There is nothing to be worried about, you can go as deep as you want… not knowing Chinese but speaking Chinese, not knowing what they are saying but saying it very emphatically, not bothering at all who is listening.... Nobody is listening, so you can say anything you want, you are not going to offend anybody. There is nobody other than you.

That will make you saner than you have ever been, because you throw so much garbage that you were holding. Do you think your gibberish is coming from the sky? You are carrying all that garbage, throw it! Just do it totally, enthusiastically. Don´t be bothered whether it is Arabic or Hebrew or Chinese; you are allowed to speak any language that you don´t know. Just avoid the language that you do know, because the language that you do know will not bring your nonsense out, it will be very grammatical. Meaning is not at all the requirement. Just for two minutes give an opportunity to your existence to be meaningless. And you will be immensely shocked to know that just within two minutes you become so light, so ready to enter into silence."

Osho: *The Miracle*, #2

Breathing in Love

Love is always new. It never becomes old because it is non-accumulative, non-hoarding.

It knows no past; it is always fresh, as fresh as the dewdrops. It lives moment to moment, it is atomic. It has no continuity, it knows no tradition. Each moment it dies and each moment it is born again. It is like breath: you breathe in, you breathe out; again you breathe in and you breathe out. You don't hoard it inside.

If you hoard the breath you will die because it will become stale, it will become dead. It will lose that vitality, the quality of life. So is the case with love — it is breathing; each moment it renews itself. So whenever one gets stuck in love and stops breathing, life loses all significance. And that's what is happening to people: the mind is so dominant that it even influences the heart and makes even the heart possessive! The heart knows no possessiveness but the mind contaminates it, poisons it.

So remember that: be in love with existence! And let love be like breathing. Breathe in, breathe out, but let it be love coming in, going out. By and by with each breath you have to create that magic of love. Make it a meditation: when you breathe out, just feel that you are pouring your love into existence; when you breathe in, existence is pouring its love into you. And soon you will see that the quality of your breath is changing, then it starts becoming something totally different to what you have ever known before. That's why in India we call it 'prana', life, not just breathing, it is not just oxygen. Something else is there, the very life itself.

Osho: *The Open Door,* #13

MEDITATIONS FOR BUSY PEOPLE

1. Being Telegraphic

Speak only the essential
-- as if you are giving a telegram, so you have to go
on choosing just ten words.

Just watch people talking, and you will be amazed:
everywhere there is misunderstanding.

You are saying one thing, something else is understood.

The world would be a more silent and peaceful place if people were only saying five percent of what they are saying now — although that five percent will cover absolutely everything that is essential.

Your telegram means more than your long letter, condensed.
Be telegraphic and you will be surprised that in the whole day there are very few times when you have to speak.

Osho: *The Golden Future*, #7

2. Celebrating Suffering

When I say enjoy it I don't mean become a masochist; I don't mean create suffering for yourself and enjoy it. I don't mean: go on, fall down from a cliff, have fractures and then enjoy it. No.

I am not saying be a masochist; I am simply saying suffering is there, you need not seek for it. Enough suffering is there already, you need no go in search. Suffering is already there; life by its very nature creates suffering. Illness is there, death is there, the body is there; by their very nature suffering is created. See it, look at it with a very dispassionate eye. Look at it — what it is, what is happening. Don't escape.

Immediately the mind says, "Escape from here, don't look at it." But if you escape then you cannot be blissful.

***When*:** Next time you fall ill and the doctor suggests to remain in bed.

***The Method*:** Close your eyes and rest on the bed and just look at the illness. Watch it, what it is. Don't try to analyze it, don't go into theories, just watch it, what it is. The whole body tired, feverish — watch it.

Suddenly, you will feel that you are surrounded by fever but there is a very cool point within you; the fever cannot touch it, cannot influence it. The whole body may be burning but that cool point cannot be touched.

So when you are lying on your bed, feverish, on fire, the whole body burning, just watch it. Watching, you will recede towards the source. Watching, not doing anything.... What *can* you do? The fever is there, you have to pass through it; it is no use unnecessarily fighting with it. You are resting, and if you fight with the fever you will become more feverish, that's all. So watch it.

Watching fever, you become cool; watching more, you become cooler.

Just watching, you reach to a peak, such a cool peak, even the Himalayas will feel jealous; even their peaks are not so cool. This is the Gourishankar, the Everest within. And when you feel that the fever has disappeared.... It has never really been there; it has only been in the body, very, very far away.

Infinite space exists between you and your body — infinite space, I say. An unbridgeable gap exists between you and your body. And all suffering exists on the periphery. Hindus say it is a dream because the distance is so vast, unbridgeable. It is just like a dream happening somewhere else — not happening to you — in some other world, on some other planet.

When you *watch* suffering suddenly you are not the sufferer, and you start enjoying. Through suffering you become aware of the opposite pole, the blissful inner being. So when I say enjoy, I am saying: Watch. Return to the source, get centered. Then, suddenly, there is no agony; only ecstasy exists.

Those who are on the periphery exist in agony. For them, no ecstasy. For those who have come to their center no agony exists. For them, only ecstasy.

When I say break the cup it is breaking the periphery. And when I say be totally empty it is coming back to the original source, because through emptiness we are born, and into emptiness we return. *Emptiness* is the word, really, which is better to use than *God*, because with God we start feeling there is some person. So Buddha never used "God" he always used *sunyata* — emptiness, nothingness. In the center you are a nonbeing, nothingness, just a vast space, eternally cool, silent, blissful. So when I say enjoy I mean watch, and you will enjoy. When I say enjoy, I mean don't escape.

Osho: A Bird on the Wing

Two Passive Techniques

FOUR LEVELS OF RELAXING: In a situation where you can't do active techniques? Here are two simple but effective passive methods. And remember, you will find many more in the regularly rotated "Meditation of the Week" and "Meditation For Busy People."

1. Watching the Breath
Breath-watching is a method that can be done anywhere, at any time, even if you have only a few minutes available. You can simply watch the rise and fall of your chest or belly as the breath comes in and goes out, or try this version….

Step 1: Watch the In Breath
Close your eyes and start watching your breath. First, the inhalation, from where it enters your nostrils, right down into your lungs.

Step 2: Watch the Gap That Follows
At the end of the inhalation there is gap, before the exhalation starts. It is of immense value. Watch that gap.

Step 3: Watch the Out Breath
Now watch the exhalation.

Step 4: Watch the Gap That Follows
At the end of the exhalation there is a second gap: watch that gap. Do these four steps for two to three times – just watching the breathing cycle, not changing it in anyway, just watching the natural rhythm.

Step 5: Counting In Breaths
Now start counting: Inhalation – count 1 (don't count the exhalation), inhalation – 2, and so on, up to 10. Then count from 10 back to 1. Sometimes you may forget to watch the breath or you may count beyond 10. Then start again, at 1.

"These two things have to be remembered: watching, and particularly the gaps at the top and the bottom. The experience of that gap is you, your innermost core, your being. And second: go on counting, but not more than up to 10; and come back again to 1; and only count the inhalation.

These things help awareness. You have to be aware, otherwise you will start counting the exhalation, or you will go over 10.

If you enjoy this meditation, continue it. It is of immense value." Osho.

2. Four Levels of Relaxing

This particular method is useful for those time when you are sick because it helps build a loving connection, to create a rapport between yourself and your bodymind. Then you can take an active part in your own healing process.

Step 1: The Body

"Remember as many times as possible to look into the body and see whether you are carrying some tension in the body somewhere – the neck, the head or the legs…. Relax it consciously. Just go to that part of the body, and persuade that part, say to it lovingly 'Relax!'

You will be surprised that if you approach any part of your body, it listens, it follows you – it is your body! With closed eyes, go inside the body from the toe to the head, searching for any place where there is a tension. And then talk to that part as you talk to a friend; let there be a dialogue between you and your body. Tell it to relax, and tell it, 'There is nothing to fear. Don´t be afraid. I am here to take care; you can relax.' Slowly slowly, you will learn the knack of it. Then the body becomes relaxed."

Step 2: The Mind

"Then take another step, a little deeper; tell the mind to relax. And if the body listens, the mind also listens. But you cannot start with the mind, you have to start from the beginning. You cannot start from the middle. Many people start with the mind and they fail; they fail because they start from a wrong place. Everything should be done in the right order.

If you become capable of relaxing the body voluntarily, then you will be able to help your mind relax voluntarily. The mind is a more complex phenomenon. Once you have become confident that the body listens to you, you will have a new trust in yourself. Now even the mind can listen to you. It will take a little longer with the mind, but it happens."

Step 3: The Heart

"When the mind is relaxed, then start relaxing your heart, the world of your feelings, emotions, which is even more complex, more subtle. But now you will be moving with trust, with great trust in yourself. Now you will know it is possible. If it is possible with the body and possible with the mind, it is possible with the heart too."

Step 4: Being

"Then only, when you have gone through these three steps, can you take the fourth. Now you can go to the innermost core of your being, which is beyond body, mind and heart: the very center of your existence.

You will be able to relax it, too, and that relaxation certainly brings the greatest joy possible, the ultimate in ecstasy and acceptance. You will be full of bliss and rejoicing. Your life will have the quality of dance to it."

Osho: *The Dhammapada: the Way of the Buddha Vol. 1*,# 8

Frequently Asked Questions

What is meditation?

Meditation is a simple process of watching your own mind.
Not fighting with the mind
Not trying to control it either
Just remaining there, a choiceless witness.
Whatsoever passes you simply take note of it
With no prejudice for or against.
You don't call it names
That this should not come to my mind
That this is an ugly thought and
This is a very beautiful and virtuous thought.
You should not judge
You should remain non-judgmental
Because the moment you judge, you lose meditation.
You become identified.
Either you become a friend or you become a foe.
You create relationships.
Meditation means
Remaining unrelated with your

thought process
Utterly unrelated, cool, calm
Watching whatsoever is passing.
And then a miracle happens:
Slowly slowly one becomes aware
That less and less thoughts are passing.
The more alert you are, the less thoughts pass
The less alert you are, the more thoughts pass.
It is as if traffic depends on your awareness.
When you are perfectly aware
Even for a single moment, all thinking stops.
Immediately, there is a sudden stop
And the road is empty, there is no traffic.
That moment is meditation.

Slowly slowly those moments come more and more
Those empty spaces come again and again
And stay longer.
And you become capable of moving easily
Into those empty spaces with no effort.
So whenever you want you can move
Into those empty spaces with no effort.
They are refreshing, rejuvenating
And they make you aware of who you are.
Freed from the mind you are freed
From all ideas about yourself.
Now you can see who you are without any prejudice.
And to know oneself
Is to know all that is worth knowing.
And to miss self-knowledge is to miss all.

A man may know everything in the world
But if he does not know himself
He is utterly ignorant
He is just a walking Encyclopaedia Britannica.

Freedom without awareness is only an empty idea.
It contains nothing.
One cannot be really free without being aware
Because your unconscious goes on dominating you
Your unconscious goes on pulling your strings.
You may think, you may believe that you are free
But you are not free, you are just a victim
Of natural forces, blind forces.

So there are two types of people.
The majority
Follows the tradition, the society, the state.
The orthodox people, the conventional
The conformists — they follow the crowd
They are not free.
And then there are a few rebellious spirits
Drop-outs, bohemians, artists
Painters, musicians, poets;
They think they are living in freedom
But they only think. Just by rebellion
Against the tradition you don't become free.
You are still under the rule of natural instincts.
You are possessed by lust, by greed, by ambitions.
And you are not a master of these things
You are a slave. Hence I say
Freedom is only possible through

awareness.
Unless one transforms ones unconsciousness
Into consciousness there is no freedom.

And that is where only very few people
Have succeeded — a Jesus, a Lao Tzu
A Zarathustra, a Buddha
Just a few people
Who can be counted on one's fingers.
They have really lived in freedom
Because they lived out of awareness.

That has to be the work for every seeker:
To create more and more awareness.
Then freedom comes of its own accord.
Freedom is the fragrance of the flower of awareness.

Osho: *Eighty Four Thousand Poems*, Chapter 5

Will meditation help me to be happy?

Many people come to me and they say they are unhappy, and they want me to give them some meditation. I say: First, the basic thing is to understand *why* you are unhappy. And if you don't remove those basic causes of your unhappiness, I can give you a meditation but that is not going to help very much — because the basic causes remain there.

The man may have been a good, beautiful dancer, and he is sitting in an office, piling up files. There is no possibility for dance. The man may have enjoyed dancing under the stars, but he is simply going on accumulating a bank-balance. And he says he is unhappy: Give me some meditation.... I can give him! — but what is that meditation going to do? what is it supposed to do? He will remain the same man: accumulating money, competitive in the market. The meditation may help in this way: it may make him a little more relaxed to do this nonsense even better.

That's what TM is doing to many people in the West — and that is the appeal of transcendental meditation, because Maharishi Mahesh Yogi goes on saying, "It will make you more efficient in your work, it will make you more successful. If you are a salesman, you will become a more successful salesman. It will give you efficiency." And American people are almost crazy about efficiency. You can lose everything just for being efficient. Hence, the appeal.

Yes, it can help you. It can relax you a little — it is a tranquillizer. By constantly repeating a mantra, by continuously repeating a certain word, it changes your brain chemistry. It is a tranquillizer, a sound-tranquillizer. It helps you to lessen your stress so tomorrow in the marketplace you can be more efficient, more capable to compete — but it doesn't change you. It is not a transformation.

You can repeat a mantra, you can do a certain meditation; it can help you a little bit here and there — but it can only help you

to remain whatsoever you are.

Hence, my appeal is only for those who are really daring, dare-devils who are ready to change their very pattern of life, who are ready to stake everything — because in fact you don't have anything to put at the stake: only your unhappiness, your misery. But people cling even to that.

What else do you have to put at stake? Just the misery. The only pleasure that you have is talking about it. Look at people talking about their misery: how happy they become! They pay for it: they go to psychoanalysts to talk about their misery — they pay for it! Somebody listens attentively; they are very happy. People go on talking about their misery again and again and again. They even exaggerate, they decorate, they make it look bigger. They make it look bigger than life-size. Why? You have nothing to put at stake. But people cling to the known, to the familiar. The misery is all that they have known — that is their life. Nothing to lose, but so afraid to lose anything.

With me, happiness comes first, joy comes first. A celebrating attitude comes first. A life-affirming philosophy comes first. Enjoy! If you cannot enjoy your work, change it. Don't wait, because all the time that you are waiting you are waiting for Godot. Godot is never going to come. One simply waits — and wastes one's life. For whom, for what are you waiting? If you see the point, that you are miserable in a certain pattern of life, then all the old traditions say: You are wrong. I would like to say: The pattern is wrong. Try to understand the difference of emphasis.

You are not wrong! Just your pattern, the way you have learned to live is wrong. The motivations that you have learned and accepted as yours are not yours — they don't fulfill your destiny. They go against your grain, they go against your element....

Remember it: nobody else can decide for you. All their commandments, all their orders, all their moralities, are just to kill you. You have to decide for yourself. You have to take your life in your own hands. Otherwise, life goes on knocking at your door and you are never there; you are always somewhere else.

If you were going to be a dancer, life comes from that door because life thinks you must be a dancer by now. It knocks there but you are not there — you are a banker. And how is life expected to know that you would become a banker? The divine comes to you the way it wanted you to be; it knows only that address – but you are never found there, you are somewhere else, hiding behind somebody else's mask, in somebody else's garb, under somebody else's name.

The divine can find you only in one way, only in one way can it find you, and that is your inner

flowering: as it wanted you to be. Unless you find your spontaneity, unless you find your element, you cannot be happy. And if you cannot be happy, you cannot be meditative.

Why did this idea – that meditation brings happiness – arise in people's minds? In fact, wherever they found a happy person they always found a meditative mind. They become associated. Whenever they found the beautiful, meditative milieu surrounding a man, they always found he was tremendously happy — vibrant with bliss, radiant. They became associated. They thought: Happiness comes when you are meditative.

It was just the other way round: meditation comes when you are happy. But to be happy is difficult and to learn meditation is easy. To be happy means a drastic change in your way of life, an abrupt change — because there is no time to lose. A sudden change, a sudden clash of thunder...a discontinuity.

That's what I mean by sannyas: a discontinuity with the past. A sudden clash of thunder, and you die to the old and you start afresh, from ABC. You are born again. You again start your life as you would have done if there had been no enforced pattern by your parents, by your society, by the state; as you would have done, must have done, if there had been nobody to distract you. But you were distracted. You have to drop all those patterns that have been forced on you, and you have to find your own inner flame.

Osho: *A Sudden Clash of Thunder*, Chapter 7

What will meditation do to solve my problems?

Problems are all around you. So even if you somehow get finished with one problem, another problem arises. And you cannot prevent problems arising. Problems will continue to arise till you come to a deep understanding of witnessing. That is the only golden key, discovered by centuries of inward search in the East: that there is no need to solve any problem. You simply observe it, and the very observation is enough; the problem evaporates.

If you are clear, if you can see, your life problems dissolve. Let me remind you about using the word *dissolve*. I am not saying you find the answers, solutions to your problems, no. And I am only talking about life problems.

This is the most important thing to understand about life problems: they are created by your unclarity of vision. So it is not that first you see them clearly, then you find the solution and then you try to apply the solution. No, the process is not that long; the process is very simple and short. The moment you can see your life problem clearly, it dissolves.

It is not that you have now found an answer that you will apply, and someday you will succeed in destroying the problem. The problem existed in your unclarity

of vision. You were its creator. Remember again, I am talking about life problems. I am not saying that if your car is broken down you just sit silently and see clearly what the problem is: the problem is clear, now *do* something! It is not a question of you simply sitting under a tree and meditating and just once in a while opening your eyes and seeing whether the problem is solved or not.

This is not a life problem, it is a mechanical problem. If your tire is punctured you will have to change the wheel. Sitting won't do; you just get up and change the wheel. It has nothing to do with your mind and your clarity; it has something to do with the road. What can your clarity do with the road? Otherwise, three thousand meditators here cannot mend one road? Just meditation would have been enough!

But the question is only about life problems. For example, you are feeling jealous, angry; you are feeling a kind of meaninglessness. You are dragging yourself somehow; you don't feel that life is juicy anymore. These are life-problems and they arise out of your unclarity of mind. Because unclarity is the source of their arising, clarity becomes their dissolution. If you are clear, if you can see clearly, the problem will disappear.

You have not to do anything other than that. Just seeing, just watching its whole process: how the problem arises, how it takes possession of you, how you become completely clouded by it, blinded by it; and how you start acting madly, for which you repent later on…. You realize later on that it was sheer insanity, that "I did it in spite of myself. I never wanted to do it, still I did it. And even when I was doing it I knew that I didn't want to do it." But it was as if you were possessed....

Osho: *From Misery to Enlightenment*

Osho: *The Rebellious Spirit*, #6

Is meditation for me?

- Serious people...
- Spiritual people...
- New Age people...
- True believers...
- Skeptical people...
- People who know nothing...
- Philosophical people...
- Businessmen...
- Young people...
- Older people...
- People with a sense of humor...
- Hopeful people...

Is Meditation for Serious People?

Meditation has to be a joyous activity, it has to be a song. One has not to do it as a duty, one has to enjoy it as fun, as play. If you do meditation as a duty you will miss the whole point. Then it cannot happen to you. It can happen only in a very light mood, in a very non-serious mood. Seriousness is heavy, and anything heavy drags you downwards. You have to be as light as a small child playing on the beach, collecting seashells, colored stones, running here and there, almost part of the wind and the sea and the sand and the sun. When that lightness is there you have wings, you can fly upwards. And meditation means an upward movement of your energies..

Osho: *The Imprisoned Splendor*, Chapter 14 (Diary)

I don't want you to be serious. I am so against seriousness – it is a spiritual sickness. Laughter is spiritual health, and laughter is very unburdening. While you laugh, you can put your mind aside very easily. For a man who cannot laugh the doors of the buddha are closed. To me, laughter is one of the greatest values. No religion has ever thought about it. Religions have always been insisting on seriousness, and because of their insistence the whole world is psychologically sick.

Osho: *The Language of Existence*, Chapter 5

Is Meditation for Spiritual People?

What I am doing here is very simple, very ordinary, nothing spiritual in it, nothing sacred. I am not trying to make you holy persons, I am simply trying to make you sane, intelligent, ordinary people who can live their lives joyously, dancingly, celebratingly.

Osho: *Zen: The Special Transmission*, Chapter 1

Is meditation just for people who know a lot about "new age" philosophy?

The new age movement is just a fashion which will disappear very soon, as all your other movements have disappeared. Now you don't see hippies.... It is a very great phenomenon that so many hippies suddenly disappeared. What happened to their revolution? It was a revolutionary movement; it was dropping out of the society. Why have they dropped back into the society? All these movements are

very short-lived. They have beautiful names — that does not matter — but they don't have a radical philosophy to change human beings. The new age movement has nothing unique which can transform individuals. It is a fashion; soon it will die — just a passing phase. I am not part of any movement. What I am doing is something eternal. It has been going on since the first man appeared on the earth, and it will continue to the last man. It is not a movement, it is the very core of evolution. So you are right that you don't count me as part of the new age movement. I am not. I am part of the eternal evolution of man. The search for truth is neither new nor old. The search for your own being has nothing to do with time. It is non-temporal. I may be gone, but what I am doing is going to continue. Somebody else will be doing it. I was not here and somebody else was doing it. Nobody is a founder in it, nobody is a leader in it. It is such a vast phenomenon that many enlightened people have appeared, helped and disappeared. But their help has brought humanity a little higher, made humanity a little better, a little more human. They have left the world a little more beautiful than they had found it.

Osho: *Socrates Poisoned Again After 25 Centuries*, Chapter 11

Do you have to believe in some kind of religion or philosophy before you can meditate?

Belief is the enemy of trust. Trust life! Don't believe beliefs – avoid them! Avoid beliefs: Hindu, Christian.... Seek on your own. You may come to find the same truth. You will, because the truth is one. Once you have found it you can say yes, The Bible is true – but not before. Once you have found it you can say yes, the Vedas are true – but not before. Unless you have experienced it, unless you become a witness to it personally, all vedas and all bibles are useless. They will burden you, they will not make you more free....

The search is difficult because the truth is unknown. The search is difficult because the truth is not only unknown, it is *unknowable*. The search is difficult because the seeker has to risk his whole life for it.

If you are following scriptures you are following named rivers. If you are following a certain religion, a sect, a church, then you have a map – and there cannot be any map for the truth. There cannot be any map because truth is private and not public. Maps become public; they are needed so that others can also follow. On the map, superhighways are shown, not small footpaths; and religion is a footpath, not a superhighway. You cannot reach existence as a Christian or a Hindu. You reach as you, authentically you, and

you cannot follow anybody's path.

Osho: *The Search*, Chapter

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Osho: *The Search*, Chapter 1

Can a skeptical person be a meditator?

The skeptical mind is one of the most beautiful things in the world. It has been condemned by the religions because they were not capable of answering skeptical questions; they wanted only believers. And the skeptical mind is just the opposite of the believer.

I am all in favor of the skeptical mind. Do not believe anything unless you have experienced it. Do not believe anything -- go on questioning, however long it takes. Truth is not cheap. It is not available to the believer; it is available only to the skeptical. Just remember one thing: don't be skeptical halfheartedly. Be a total skeptic. When I say be a total skeptic, I mean that your skeptical ideas should also be put to the same test as anybody else's beliefs. Skepticism, when it is total, burns itself out because you have to question and doubt your skepticism too. You cannot leave your skepticism without doubt; otherwise that is the standpoint of the believer.

If you can doubt the skeptic in you, then the mystic is not far away. What is a mystic? — one who knows no answer, one who has asked every possible question and found that no question is answerable. Finding

this, he has dropped questioning. Not that he has found the answer — he has simply found one thing, that there is no answer anywhere.

Life is a mystery, not a question. Not a puzzle to be solved, not a question to be answered but a mystery to be lived, a mystery to be loved, a mystery to be danced.

A totally skeptical mind is bound to finally become a mystic; hence, my doors are open for all. I accept the skeptic because I know how to turn him into a mystic. I invite the theist because I know how to destroy his theism. I invite the atheist because I know how to take away his atheism. My doors prevent nobody, because I am not giving you any belief. I am giving you only a methodology, a meditation to discover for yourself what in reality is the case.

I have found that there is no answer. All questions are futile, and all answers are more futile. Questions have been asked by foolish people, and great philosophies have arisen because of their questions. These philosophies are created by the cunning and the shrewd. But if you want to have a rapport with reality, you have to be neither a fool nor shrewd. You have to be innocent.

So whatever you bring — skepticism, atheism, theism, communism, fascism, any type of nonsense you can bring here — my medicine is the same.

It does not matter what kind of nonsense is filled in your head when you come here. I will chop your head without any distinction. Who is sitting on your head does not matter — my concern is chopping! I am just a woodcutter.

Osho: *Beyond Enlightenment*, Chapter 17

Is meditation for people who know nothing?

The ignorant person can remember that he is ignorant – he has nothing to lose. But the learned, he cannot recognize that he is ignorant. He has much to lose. The knowledgeable person is the real fool. The ignorant person is innocent; he knows that he knows not, and because he knows that he knows not, because he is ignorant, he is just on the threshold of wisdom.

Because he knows he knows not, he can inquire, and his inquiry will be pure, unprejudiced. He will inquire without any conclusions. He will inquire without being a Christian or a Hindu. He will simply inquire as an inquirer. His inquiry will not come out of ready-made answers, his inquiry will come out of his own heart.

His inquiry will not be a by-product of knowledge, his inquiry will be existential. He inquires because it is a question of life and death to him. He inquires because he really wants to know. He knows that he knows not – that's why he inquires. His

inquiry has a beauty of its own. He is not a fool, he is simply ignorant. The real fool is one who thinks he knows, without knowing at all.

Osho: *The Dhammapada: The Way of the Buddha*, Vol 2, Chapter 7

Can a philosophical person be a meditator?

The old definition of a philosopher is that he is blind, in a dark night, in a dark house where there is no light, and he is searching for a black cat that is not there. But this is not all: he *finds* her and he writes great treatises, theses, creates systems and, proves logically the existence of the black cat. Beware of the mind: it is blind. It has never known anything but it is a great pretender. It pretends to know everything.

Socrates has categorized humanity in two classes. One class he calls the knowledgeably ignorant: the people who think they know and who are basically ignorant. That is the work of the mind. And the second category he calls the ignorant knowers: the people who think, "We don't know." In their humbleness, in their innocence, descends knowing.

So there are pretenders of knowledge – that is the function of the mind – and there are humble people who say, "We don't know." In their innocence there is knowledge. And that is the work of meditation and awareness....

Osho: *From Medication to Meditation*

Can a businessman be a meditator?

One has to do something in life. Somebody is a carpenter and somebody is a king, and somebody is a businessman and somebody is a warrior. These are ways of livelihood, these are ways of getting bread and butter, a shelter. They can't change your inner being. Whether you are a warrior or a businessman does not make any difference: one has chosen one way to earn his livelihood, the other has chosen something else.

Meditation is life, not livelihood. It has nothing to do with what you do; it has everything to do with what you are. Yes, business should not enter into your being, that is true. If your being also has become businesslike, then it is difficult to meditate and impossible to be a sannyasin...because if your being has become businesslike, then you have become too calculative. And a calculative person is a cowardly person: he thinks too much, he cannot take any jumps. And meditation is a jump: from the head to the heart, and ultimately from the heart to the being. You will be going deeper and deeper, where calculations will have to be left behind, where all logic becomes irrelevant. You cannot carry your cleverness there.

In fact, cleverness is not true intelligence either; cleverness is a poor substitute for intelligence.

People who are not intelligent learn how to be clever. People who are intelligent need not be clever; they are innocent, they need not be cunning. They function out of a state of not-knowing. If you are a businessman, that's okay. If Jesus can become a meditator and a sannyasin, and ultimately a christ, a buddha... and he was the son of a carpenter, helping his father, bringing wood, cutting wood. If a carpenter's son can become a buddha, why not you?

Osho: *The Dhammapada: The Way of the Buddha*, Vol 6, Chapter 4

Is meditation also useful for younger people?

Youth is the best time for inner transformation because youth is the most flexible time. Children are more flexible than young people, but they are not so understanding. They need a little experience. Youth is exactly the middle; you are no longer a child, no longer ignorant of life and its ways and not yet settled as an old man. You are in a state of transition, and the state of transition is the best time that you can jump out of the wheel of life and death. Youth is the most significant time to take any jump, because the jump needs courage, it needs energy, it needs risk, it needs daring.

Osho: *The Dhammapada: The Way of the Buddha*, Vol. 8, Chapter 5

The real virtue arises out of meditation, the pseudo virtue is cultivated. The pseudo virtue is part of character, the real virtue is part of consciousness. All societies live on pseudo virtue because it is easier to impose on children; it is difficult to make them meditators. That's what people have thought up to now. It is not true: children can be taught to be meditative, and more easily than older people.

But for centuries the idea has persisted that they are children -- how can they meditate? Of course they cannot sit still like an old man, but there is no need to sit like an old man. Meditations can be devised especially for them: they can dance and jump and jog and run, and yet meditation can happen. Their meditation has to be very active, it cannot be inactive.

If children are introduced to meditation from the very beginning they will have a totally different kind of virtue. Then you need not tell them what is right and what is wrong; they will know it on their own.

And that's my effort here: to help you to know on your own what is right and what is wrong, I never say what is right and what is wrong, I have no commandments, no shoulds, no should-nots. I simply want you to be able to see, to be clear like a mirror so that you can reflect reality.

Any action out of that clarity is virtuous.

Osho: *The Imprisoned Splendor*, Chapter 5

Can older people also meditate?

... and in fact everybody is in need of meditation. Everybody is starved of it. Particularly as one grows older in life, more and more is the necessity felt. Of course people have completely forgotten the language of it. They cannot even form the right question about what is missing. They simply feel that something is missing; they don't know what. They are bewildered by it. They may have everything. One may have arrived in worldly ways, succeeded, but by the time that one reaches the age of forty-two, one starts feeling that something is missing.

Forty-two is just like the age of fourteen. At the age of fourteen you start feeling that something is missing. The sexual partner is missing; the man or the woman is missing. Suddenly you feel that you are alone, incomplete. You need somebody to complement and complete you. A great desire arises to move into love.

Exactly the same happens at the age of forty-two. Again one has matured — deeper than the maturity that comes at fourteen. That was physical maturity; one was ready to make love physically. Forty-two is the age when one is psychologically mature, and is ready to make love psychologically.

That's what meditation is all about. Because in the West people have completely forgotten — and Christianity has never talked about meditation, but at the most about prayer, which is a very diluted form, which doesn't work much — when people become older, when they come to the middle of their life, suddenly they feel a haunting, that something is missing; what is it? They cannot even pinpoint it. They cannot put their finger on it: 'This is what is missing.'

People start drifting at the age of forty-two. They think this wife is not fulfilling because they know only one experience. At the age of fourteen there was a haunting of sexuality. Maybe again this wife is not satisfying, this man is not satisfying. So they swap wives, swap husbands, make group sex. There is only one language, and that is of sex. Or they start thinking that they need more money, a bigger house, bigger cars, because that is the whole logic they have been living by and they cannot find any satisfaction through it. They go on and on and on until they simply fall down dead and die.

But meditation is as natural an urge as sex. It has its own time.

Osho: *The Passion for the Impossible*, Chapter 18

As one becomes older the shadow of the death starts falling on you; that's what is creating the fear. But as far as a sannyasin is concerned, there is no death.

If you are feeling afraid of death and the dangers ahead, that only

means you are not going deeper into your meditation, that meditation has been to you just a fashion. Now it is time, that you should sincerely and authentically enter into meditation, because that is the only space which can free you from all fears of death, old age, sickness.

It makes you aware that you are not the body and you are not the mind, and you are not only this life, you are eternal life. Death has happened many times and you are still alive, and death will happen many times and you will be still alive.

Meditation's ultimate conclusion is, live the moment to its totality, intensively, joyously, because there is nothing to be feared — because even death is a fiction. There is no need for any security, for any safety. Live moment to moment, trusting the whole existence as the birds are trusting it, as the trees are trusting it. Don't separate yourself from existence, become part of it and existence will take care of you. It is already taking care of you.

Osho: *The New Dawn*, Chapter 26

Even at the time of death, sexual repression is such that people go on thinking about it. And that is the reason why they enter again into another womb — that is, another sexual body.

I am not teaching sex. I am teaching you not to repress it so that you can transform it, not to repress it so that you can get free of it. Anything repressed will remain with you in your unconscious as a bondage. Don't repress anything, and you will feel a tremendous freedom.

Experience everything, and you will start becoming more and more mature, you will not have to wait until the age of ninety. My own experience with my sannyasins is that just as a man becomes sexually mature at the age of fourteen, if he lives his sexual life without any guilt, without any idea of sin but simply as a natural phenomenon, by the age of forty-two he will have gone beyond it.

Every seven years there comes a change. Just as fourteen is the time when you become ripe for sexual experience, able to produce children, at the age of forty-two you start a new phase of your life. At fourteen you were entering into the world of living. At forty-two you are entering into the world of death. Just as at fourteen life needed reproduction, at forty-two life needs not sexuality but meditation.

And if you have lived your sex, you have had enough time to see that it is a child's game. There is no question of repressing it, it simply drops of its own accord, the way it came on its own accord. You did not produce it; it was not your creation at the age of fourteen. In the same way as the breeze came at the age of fourteen, the breeze passes you

by at the age of forty-two. That is the time when something more significant, something more valuable, has to be experienced. You have loved, you have seen the reality of the world, experienced all kinds of relationships — now is the time to know yourself, to be yourself, because death will be coming soon. Before death you have to be ready to meet it. The last story....

A king dreamed in the night that a big, very ferocious shadow was standing in front of him. He asked, "Who are you and what is the purpose of your coming into my dream?" The shadow said, "I am your death, and I am coming tomorrow evening at sunset. Remember, at the time of sunset meet me at the right place."

And before he could ask, "Where is the right place?" — not that he was going to be at the right place, he wanted to know so that he could avoid the right place — the shadow disappeared, and out of fear the dream was broken.

It was the middle of the night. Immediately he asked all the wise men, astrologers, palmists, prophets, to gather because they had to decipher the meaning of the dream. They discussed, and as are the ways of the so-called knowledgeable, they couldn't agree. They were all talking, discussing, everybody had his own explanation — and the king was more and more confused.

The king's old servant was watching all this, and the sun was rising; half the night had passed. He whispered to the king, "Sir, these people are never going to come to any conclusion. All they know is fighting, quarreling, arguing. You don't have time for that, the sun has already risen, and how long will it take for it to set? There is not much time. My suggestion is, let them discuss. You take your fastest horse and escape far away from this capital and this palace."

The advice appeared to be very relevant. The king picked the best horse he had, and by the evening he had moved hundreds of miles away from the palace.

To rest for the night, he entered into a mango grove. He stroked the horse and said to the horse, "You really proved your mettle. I had no idea that you could run so fast. You risked everything, as if you understood my problem that death is close and you have to risk all your energy. I am thankful to you."

At that very time the sun was setting, and suddenly he became aware of a hand on his shoulder. He looked back. The old shadow that he had seen in the dream was standing there and said, "I have also to thank your horse, because without him I was worried how you were going to manage to reach the right place at the right time. But you managed. The whole credit goes to your horse."

Whether death is a few hours away, or a few days or few years, it makes no difference. Just as one prepares for life, one

has to prepare for death too. And the preparation for death I call religiousness.

The art of religiousness is the art of preparing for death and dying in such a way that nothing dies — only the body is left behind and you move into eternity.

Osho: *The Sword and the Lotus*, Chapter 4

Is meditation for people who have a sense of humor?

My whole effort here is to keep you as non-serious as possible, for the simple reason that meditation, all kinds of meditation, can make you too serious and that seriousness will create a spiritual disease and nothing else.

Unless a meditation brings you more laughter, more joy, more playfulness, avoid it. It is not for you.

Osho: *The Great Pilgrimage: From Here to Here*, Chapter 7

Meditate playfully, don't meditate seriously. When you go into the meditation hall, leave your serious faces where you leave your shoes. Let meditation be fun. 'Fun' is a very religious word; 'seriousness' is very irreligious. If you want to attain to the original mind, you will have to live a very non-serious, though sincere life; you will have to transform your work into play; you will have to transform all your duties into love. 'Duty' is a dirty word; of course, a four-letter word.

Osho: *Yoga: The Alpha and the Omega*, Vol. 10, Chapter 3

The secret of the joke is that it brings you to a point where you are expecting, expecting, expecting that this is going to happen; then it never happens. And what happens is so sudden... and because you were expecting something you were coming to a tension, and then suddenly something else happens, and the tension has come to such a climax that it explodes. You are all laughter. It is a tremendous release, it is great meditation. If you can laugh totally, it will give you a moment of no-time, no-mind. Mind lives logically with expectations, laughter is something that comes from the beyond. Mind is always guessing what is going to happen, groping. And something happens which is absolutely contrary to its expectations: it simply stops for a moment.

And that is the moment when the mind stops, when laughter comes from your belly, a belly laugh. Your whole body goes into a spasm, it is orgasmic.

A good laugh is tremendously meditative.

Osho: *The Book of Wisdom*, Chapter 28

Even just sitting in your room, close the doors and have one hour of simple laughter.
Laugh at yourself.
But learn to laugh.
Seriousness is a sin, and it is a disease.

Laughter has tremendous beauty, a lightness. It will bring lightness to you, and it will give you wings to fly.
And life is so full of opportunities. You just need the sensitivity. And create chances for other people to laugh. Laughter should be one of the most valued, cherished qualities of human beings — because only man can laugh, no animals are capable of it.
Because it is human, it must be of the highest order. To repress it is to destroy a human quality.

Osho:*Beyond Enlightenment*, Chapter 27

Try to understand: only man, ONLY man, can laugh — no other animal. It is possible only at the stage of man that laughter happens. If you come across a donkey laughing, you will go mad. Or a horse laughing — then you will not be able to sleep again. Animals don't laugh. They don't have that much intelligence. For laughter, intelligence is needed — the greater the intelligence, the deeper the laughter.

The laughter is a symbol that you are really human. If you cannot laugh, then you are below human. If you can laugh, you have become human. Laughter is a sure indication of humanity.

Aristotle says man is a rational animal. I don't believe it, because I have watched man and I don't see any rationality in him. My definition is: man is a laughing animal.

Laughter means you can become aware of the ridiculousness of things.

Osho:*The Discipline of Transcendence*, Vol. 3, Chapter 10

In fact, laughter
Is one of the greatest spiritual qualities.
In deep laughter the ego disappears
Just as in deep dance the ego disappears.
When you really have a belly laugh
You are no more there, only laughter is happening
You are not there as an observer
You are totally immersed in it.
And that gives you a taste of meditation.

Osho:*Eighty Four Thousand Poems*, Chapter 14

Is meditation for people who hope?

Hope is not the right thing. Live in the present so deeply, so completely, that nothing is left. Then there will be no projection. You will move very smoothly into the tomorrow without carrying any load from today. And when there is no yesterday haunting you, then there is no tomorrow. When the past is not hanging around you, there is no future.

Hope is an illness, a disease of the mind. It is hope that is not allowing you to live. Hope is not the friend, remember; it is the foe. It is because of hope that you go on postponing. But you will remain the same tomorrow also, and tomorrow also you will hope for some future. And this

way it can go on for eternity, and you can go on missing. Stop postponing. And who knows what the future is going to reveal to you? There is no way to know about it. It is an opening; all alternatives are open. What is really going to happen, nobody can predict. People have tried.

That's why people go to astrologers, to *I Ching* , and to other sorts of things. *I Ching* goes on fascinating people, astrologers go on influencing people. Astrology still seems to be a great force. Why? ? because people are missing and they are hoping for the future. They want some clue to know what is going to happen so they can arrange it that way.

These things will persist, even if scientifically it is proved that it is all nonsense. They will persist because it is not a question of science, it is a question of human hope. Unless hope is dropped, *I Ching* cannot be dropped. Unless hope is dropped, astrology cannot be dropped. It will have great power over man's mind because hope is gripping you. You would like to know little clues about the future so you can move more confidently, you can project more confidently, and you can postpone many more things. If you know something about tomorrow, I think you will not live today. You will say, "What is the need? Tomorrow we will live." Even without knowing anything about tomorrow you are doing that. And tomorrow never comes... and when it comes, it is always today. And you don't know how to live today.

So you are in a great trap. Drop that whole structure. Hope is the bondage of man.

Osho: *The Beloved* , Vol. 2, Chapter 8

When and how often do I need to meditate?

Even if you have to give up a meal, do it...but do not give up meditation. The more regular you are, the greater depth you will attain. Meditation is such a delicate thing that it takes months to grow but just a day or two to wither away. A delicate thing needs much regularity, continuity. Meditation is the highest; everything else is secondary.

You will not miss much by missing a day's sleep. One can do without sleeping for five to seven days. It is okay if you miss a meal; man can survive without food for three months. You can go without drinking water for a day; you will not die.

But usually, people give much more importance to such petty things and think that for a day or two they can do without the things that are really significant. But let it be remembered that nothing will go wrong if you do not fulfil the petty things of your routine. You will not gain anything by doing them; nor will you be a loser by not doing them.

But meditation is of the highest, and through it the divine is attained. If you do not meditate, you will not know what you were to gain and what you have missed; you will really not know what you have lost.

The greatest misfortune that can befall people is that they never come to know what they have missed. Apart from missing, people never come to know what they were to gain, they never become aware of it.

So always devote energy to meditation.

Osho: *Won't You Join the Dance*?

Is it possible to meditate without any technique?

The question you have asked is certainly of great importance because meditation, as such, needs no technique at all. But techniques are needed to remove the obstacles in the way of meditation. So it has to be understood very clearly: meditation itself needs no techniques, it is a simple understanding, an alertness, an awareness. Neither alertness is a technique nor is awareness a technique. But on the way to being alert, there are so many obstacles. For centuries man has been gathering those obstacles — they need to be removed. Meditation itself cannot remove them, certain techniques are needed to remove them.

So the work of the techniques is just to prepare the ground, is just to prepare the way, the passage. The techniques in themselves are not meditation. If you stop at the technique, you have missed the point. J. Krishnamurti was insisting his whole life that there is no technique for meditation. And the total result was not that millions of people attained to meditation;

the total result was that millions of people became convinced that no technique is needed for meditation. But they forgot all about what they were going to do with the obstructions, the hindrances. So they remained intellectually convinced that no technique is needed.

I have met many followers of J. Krishnamurti, very intimate ones, and I have said to them, "No technique is needed — I agree absolutely. But has meditation happened to you or to anyone else who has been listening to J. Krishnamurti?" Although what he is saying is essentially true, he is saying only the positive side of the experience. There is a negative side also. And for that negative side all kinds of techniques are needed — are absolutely needed — because unless the ground is well prepared, and all the weeds and wild roots are taken away from the ground, you cannot grow roses and other beautiful flowers. Roses are in no way concerned with those roots, with the wild plants that you have removed. But the removal of those weeds was absolutely necessary for the ground to be in a right situation where roses can blossom.

You are asking, "Is it possible to meditate without any technique?" It is not *only* possible, it is the only possibility. No technique is needed at all — as far as meditation is concerned. But what are you going to do with your mind? Your mind will create a thousand and one difficulties. Those techniques are needed to remove the mind from the way, to create a space in which the mind becomes quiet, silent, almost absent. Then meditation happens on its own accord.

It is not a question of technique. You don't have to do anything. Meditation is something natural, something that is already hidden inside you and is trying to find its way to reach to the open sky, to the sun, to the air. But the mind is surrounding it from all sides; all doors are closed, all windows are closed. The techniques are needed to open the windows, to open the doors. And immediately the whole sky is available to you, with all its stars, with all its beauty, with all its sunsets, with all its sunrises. Just a small window was preventing you...just a small piece of straw can go into your eye and it will prevent you from seeing the vast sky because you cannot open your eyes. It is absolutely illogical that just a small piece of straw or sand can prevent you from seeing the great stars, the infinite sky. But in fact they can, they *do*. Techniques are needed to remove those straws, those pieces of sand, from your eyes.

Meditation is your nature, is your very potential. It is another name of alertness.

The young father, taking his baby for a walk in the pram in the park, seemed quite unperturbed by the wails emerging from the pram. "Easy now, Albert," he said quietly. "Keep calm, there's a good fellow."
Another howl rang out. "Now, now, Albert," murmured the

father, "keep your temper."
A young mother, passing by, remarked, "I must congratulate you. You certainly know how to speak to babies." Then, patting the baby on the head, she cooed, "What is bothering you, Albert?"
"No, no," interrupted the father. "His name is Johnnie; *I* am Albert."
He was simply trying to keep himself alert: "Albert, don't lose your temper." He does not want to forget; otherwise he would like to throw this baby into the lake!

Meditation is simply awareness without any effort, an effortless alertness; it does not need any technique. But your mind is so full of thoughts, so full of dreams, so much of the past, so much of the future — it is not here now, and awareness has to be here now. The techniques are needed to help you to cut your roots from the past, to cut your dreams from the future, and to keep you in this moment as if only this moment exists. Then there is no need of any technique.

Hymie Goldberg was visiting his friend, Mr. Cohen, who was dying. "Do us a favor," said Hymie Goldberg, "when you go to heaven could you find a way of letting me know whether they play baseball up there?"
Mr. Cohen said he would certainly try to contact his old friend if at all possible. Only a few days after Mr. Cohen died, Hymie Goldberg had a phone call. "Hello, Hymie," said Mr. Cohen, "it is your old friend here."
"Cohen? Is it really you?" asked Hymie. "Sure," answered his friend. "I have some good news and some bad news. First, there sure is baseball in heaven. And the bad news is that you are pitching next Sunday."

Life is a complicated affair. There is good news, and there is bad news. The good news is that there is no need of any technique; but the bad news is, without any technique you are not going to get it.

Osho: *The Rebel*, Chapter 24

What is the role of therapy in meditation?

Buddha never needed any psychotherapy for his sannyasins; those people were innocent. But in these twenty-five centuries, people have lost their innocence, they have become too knowledgeable. People have lost their contact with existence. They have become uprooted.

I am the first person who uses therapy but whose interest is not therapy but meditation...just as it was with Chuang Tzu or Gautam Buddha. They never used therapy because there was no need. People were simply ready, and you could bring the rosebushes without clearing the ground. The ground was already clear. In these twenty-five centuries man has become so burdened with rubbish, so many wild weeds have grown in his being that I am using therapy just to clean the ground, take

away the wild weeds, the roots, so the difference between the ancient man and the modern man is destroyed.

The modern man has to be made as innocent as the ancient man, as simple, as natural. He has lost all these great qualities. The therapist has to help him — but his work is only a preparation. It is not the end. The end part is going to be the meditation.

Osho: *The Great Pilgrimage: From Here to Here*, Chapter 27

What is the relationship between consciousness and energy?

Modern physics has discovered one of the greatest things ever discovered, and that is: matter is energy. That is the greatest contribution of Albert Einstein to humanity: e is equal to mc squared, matter is energy. Matter only *appears*; otherwise there is no such thing as matter. Nothing is solid. Even the solid rock is a pulsating energy, even the solid rock is as much energy as the roaring ocean. The waves that are arising in the solid rock cannot be seen because they are very subtle, but the rock is waving, pulsating, breathing; it is alive.

Friedrich Nietzsche has declared that God is dead. God is not dead — on the contrary, what has happened is that matter is dead. Matter has been found not to exist at all. This insight into matter brings modern physics very close to mysticism, very close. For the first time the scientist and the mystic are coming very close, almost holding hands.

Eddington, one of the greatest scientists of this age, has said, "We used to think that matter is a thing; now it is no more so. Matter is more like a thought than like a thing."

Existence is energy. Science has discovered that the observed is energy, the object is energy. Down through the ages, at least for five thousand years, it has been known that the other polarity — the subject, the observer, consciousness — is energy.

Your body is energy, your mind is energy, your soul is energy. Then what is the difference between these three? The difference is only of a different rhythm, different wavelengths, that's all. The body is gross — energy functioning in a gross way, in a visible way.

Mind is a little more subtle, but still not too subtle, because you can close your eyes and you can see the thoughts moving; they can be seen. They are not as visible as your body; your body is visible to everybody else, it is publicly visible. Your thoughts are privately visible. Nobody else can see your thoughts; only you can see them — or people who have worked very deeply into seeing thoughts. But ordinarily they are not visible to others.

And the third, the ultimate layer inside you, is that of consciousness. It is not even

visible to you. It cannot be reduced to an object, it remains the subject.

If all these three energies function in harmony, you are healthy and whole. If these energies don't function in harmony and accord you are ill, unhealthy; you are no more whole. And to be whole is to be holy.

The effort that we are making here is to help you so that your body, your mind, your consciousness, can all dance in one rhythm, in a togetherness, in a deep harmony — not in conflict at all, but in cooperation. The moment your body, mind and consciousness function together, you have become the trinity, and in that experience is the divine.

Your question is significant. You ask, "Please say something about the relationship of consciousness and energy."

There is no relationship of consciousness and energy.

Consciousness is energy, the purest energy. The mind is not so pure; the body is still less pure. The body is much too mixed, and the mind is also not totally pure. Consciousness is totally pure energy. But you can know this consciousness only if you make a cosmos out of the three, and not a chaos.

People are living in chaos. Their bodies say one thing, their bodies want to go in one direction; their minds are completely oblivious of the body — because for centuries you have been taught that you are not the body. For centuries you have been told that the body is your enemy, that you have to fight with it, that you have to destroy it, that the body is sin.

Because of all these ideas — silly and stupid they are, harmful and poisonous they are, but they have been taught for so long that they have become part of your collective mind, they are there — you don't experience your body in a rhythmic dance with yourself.

Hence my insistence on dancing and music, because it is only in dance that you will feel that your body, your mind and you are functioning together. And the joy is infinite when all these function together; the richness is great.

Consciousness is the highest form of energy. And when all these three energies function together, the fourth arrives. The fourth is always present when these three function together. When these three function in an organic unity, the fourth is always there; the fourth is nothing but that organic unity. In the East, we have called that fourth simply the fourth — *turiya*; we have not given it any name. The three have names, the fourth is nameless. To know the fourth is to know the divine. Let us say it in this way: the divine is when you are an organic orgasmic unity. The divine is not when you are a chaos, a disunity, a conflict. When you are a house divided against yourself there is no divinity.

When you are tremendously happy with yourself, happy as you are, blissful as you are, grateful as you are, and all your energies are dancing together, when you are an orchestra of all your energies, the divine is. That feeling of total unity is what the divine is. The divine is not a person somewhere, The divine is the experience of the three falling in such unity that the fourth arises. And the fourth is more than the sum total of the parts.

If you dissect a painting, you will find the canvas and the colors, but the painting is not simply the sum total of the canvas and the colors; it is something more. That "something more" is expressed through the painting, the color, the canvas, the artist, but that "something more" is the beauty. Dissect the rose flower, and you will find all the chemicals and things it is constituted of, but the beauty will disappear. It was not just the sum total of the parts, it was more.

The whole is more than the sum total of the parts. It expresses itself through the parts but it is more. To understand that it is more is to understand the divine. The divine is that more, that plus. It is not a question of theology; it cannot be decided by logical argumentation. You have to feel beauty, you have to feel music, you have to feel dance. And ultimately you have to feel the dance in your body, mind and, soul. You have to learn how to play on these three energies so that they all become an orchestra. Then the divine is — not that you see it; there is nothing to be seen. The divine is the ultimate seer, it is witnessing.

Learn to melt your body, mind, soul. Find ways in which you can function as a unity.

Osho: *The Book of Wisdom*, Chapter 23

How to know when to change methods?

Always remember, whatsoever you enjoy can go deep in you; only that can go deep in you. Enjoying it simply means it fits with you. The rhythm of it falls in tune with you: there is a subtle harmony between you and the method.

Once you enjoy a method then don’t become greedy; go into that method as much as you can. You can do it once at least or if possible, twice a day. The more you do it, the more you will enjoy it. Only drop a method when the joy has disappeared; then its work is finished. Search for another method. No method can lead you to the very end.

On the journey you will have to change trains many times. A certain method takes you to a certain state. Beyond that it is of no more use, it is spent.

So two things have to be remembered: when you are enjoying a method go into it as deeply as possible but never become addicted to it, because one day you will have to drop it

too. If you become too much addicted to it then it is like a drug; you cannot leave it. You no more enjoy it -- it is not giving you anything -- but it has become a habit. Then one can continue it, but one is moving in circles; it cannot lead beyond that.

So let joy be the criterion. If joy is there, continue, to the last bit of joy go on. It has to be squeezed totally. No juice should be left behind...not even a single drop. And then be capable of dropping it. Choose some other method that again brings the joy. Many times a person has to change. It varies with different people but it is very rare that one method will do the whole journey.

Osho: *Only Losers Can Win in This Game*

All the methods that I have given to you are such that you will not need to drop them. Just use them to perfection, and the moment they are perfect they will drop on their own – just like ripe fruit falling from the tree. And when a method disappears on its own, it has a beauty; then your watchfulness is unscratched. Just continue till the method disappears of its own accord, and you are left simply a watcher on the hill.

Osho: *Transmission of the Lamp*, Chapter 29

What is the purpose of the Osho talks?

The basic purpose of the Osho talks is to provide an opportunity for the listener to experience meditation. And listening is very different from just "hearing."

In this way, these talks are unique. They are basically an experiment, and the listeners are the experimenters.
Just as the Active Meditations are a bridge to help restless modern people enjoy a taste of meditation, so too, talking is used as a way of solving the oldest dilemma in the history of meditation – how to experience silence with no effort.

Meditation is often taught as something you "do" for a certain length of time a day...Osho has something to say about that too. At which point....

And the final point – the path that never ends, the reality that goes on growing.
There are so many, very different kinds of techniques. Do they have some common meeting ground There are one hundred and twelve methods of meditation, but witnessing is an essential part of all one hundred and twelve methods. So as far as I am concerned, witnessing is the only method. Those one hundred and twelve are different applications of witnessing.

The essential core, the spirit of meditation is to learn how to witness. You are seeing a tree: You are there, the tree is there, but can't you find one thing

more? – that you are seeing the tree, that there is a witness in you which is seeing you seeing the tree. The world is not divided only into the object and the subject. There is also something beyond both, and that beyond is meditation.

So in every act...and I don't want people to sit for one hour or half an hour in the morning or in the evening. That kind of meditation is not going to help, because if you meditate for one hour, then for twenty-three hours you will be doing just the opposite of it. Meditation can be victorious: witnessing is such a method that it can spread over twenty-four hours of your day.

Eating, don't get identified with the eater. The food is there, the eater is there, and you are here, watching. Walking, let the body walk but you simply watch. Slowly, the knack comes. It is a knack, and once you can watch small things.... A crow crowing...you are listening. These are two – the object and the subject – but can't you see a witness who is seeing both? The crow, the listener, and still there is someone who is watching both. It is such a simple phenomenon. Then you can move into deeper layers: you can watch your thoughts; you can watch your emotions, your moods.

There is no need to say, "I am sad." The fact is that you are a witness that a cloud of sadness is passing over you. There is anger – you can simply be a witness. There is no need to say, "I am angry." You are never angry, there is no way for you to be angry; you are always a witness. The anger comes and goes; you are just a mirror. Things come, get reflected, move – and the mirror remains empty and clean, unscratched by the reflections.

Witnessing is finding your inside mirror. Once you have found it, miracles start happening. When you are simply witnessing the thoughts, thoughts disappear. Then there is suddenly a tremendous silence you have never known. When you are watching the moods – anger, sadness, happiness – they suddenly disappear and an even greater silence is experienced.

When there is nothing to watch – then the revolution. Then the witnessing energy turns upon itself because there is nothing to prevent it; there is no object left. The word object is beautiful. It simply means that which prevents you, objects you. When there is no object to your witnessing, it simply comes around back to yourself – to the source. This is the point where one becomes enlightened.

Meditation is only a path: the end is always buddhahood, enlightenment. To know this moment is to know all. Then there is no misery, no frustration, no meaninglessness; then life is no longer an accident. It becomes part of this cosmic whole – an essential part, and a tremendous bliss arises that this whole existence needs you.

Osho: *Light on the Path*, Ch: 1

Is it always necessary to close my eyes while meditating?

Editorial Comment

Most, but not all, techniques and all stages of a particular technique, tend to require that you have your eyes closed. Some, on the other hand, specifically require you to have open eyes; still others leave the option to you.

Below is the Osho understanding about how closing the eyes facilitates going inside.

There is no naturally given way to go inwards, but it is not needed. If enough consciousness is gathered in, it will create its own way, just as water creates its own way – no map, no guidelines, just enough quantity and the water will start flowing towards an unknown sea. It has never heard about, knows nothing about, where it is going.

The same is true about consciousness. Enough consciousness gathered inside immediately makes a way upon which nobody has ever trodden, and starts moving inwards. Outward senses are closed; that's what I mean when I say in your meditations to close your eyes, to leave the body completely behind...because all the senses are joined to the body. Just be a watcher of the mind, so the mind cannot take your energy outside. With body and mind both closed, energy gathers upon itself spontaneously and, at a certain point, it starts moving inwards. You don't have to do anything except to close all the doors that lead you away from yourself.

It is one of the simplest things because you don't have to do it. But just because of its simplicity, its obviousness, it has become difficult, the most difficult thing, because nobody can teach you; nobody can indicate to you where to move, how to move. The master can only create a situation in which the spontaneous movement of the energy will happen.

That's what I call meditation. It is not your doing. You have to stop doing everything. It is your non-doing. The moment when you are not doing, all your energy that was involved in doing a thousand and one things is released. It gathers to a point where it starts flowing inwards, and the innermost center is not far away.

Osho: *The Miracle*, Chapter 9

Is meditation anything to do with religion? I have dissolved any religious connotation – a Hindu can remain a Hindu and still meditate – to make meditation available to all without any condition, whether he is Hindu, Jew, Christian…. Anybody can participate.

The beauty is that if somebody meditates, sooner or later his Hinduism will disappear. It cannot remain with meditation. So why bother about Hinduism

when we have a secret which will automatically disperse all darkness in their minds?

I want meditation to become almost universal. It can become universal only if it is not attached to any religion, to any politics, to any ideology – and it is not. It is a simple method. Even an atheist can do it; there is no problem. We don't ask him to believe in God, we don't ask him to believe in *anything*. We simply say to him, "Here is a method you can try. Hypothetically, if you find something, good. If you don't, drop it." And anybody who has tried meditation has never come back empty-handed.

Osho: *Press Conference*

At what point can catharsis be dropped? It drops itself when it is finished. You need not drop it. By and by you will feel there is no energy in it. By and by you will feel that you are doing catharsis but they are empty gestures, the energy is not there. In fact, you are pretending to do it, acting it; it is not happening. Whenever you feel that it is not happening and you have to force it, it has already dropped. You just have to listen to your heart.

When you are angry, how do you know when the anger has disappeared? When you are sexual, how do you know that the sexuality has gone? Because the energy from the thought is no longer there. The thought may remain but the energy is no longer there; it is an empty thing. You were angry a few minutes before: now, your face may be still a little angry but deep down you know now there is no anger; the energy has moved.

The same will happen in catharsis. You are doing catharsis; it is an energy phenomenon. Many emotions are suppressed: they are uncoiling, they are coming up, bubbling up. Then there is much energy. You are screaming – there is energy – and after the screaming you feel relieved, as if a burden has disappeared. You feel weightless; you feel more at ease, calmed down, slowed down. But if there is no suppressed emotion, then you can do the gesture but after the gesture you will feel tired because you were unnecessarily wasting the energy. There was no suppressed emotion. Nothing was coming up and you were unnecessarily jumping and screaming; you will feel tired.

If the catharsis is true, you will feel rejuvenated after it; if the catharsis is false, you will feel tired. If the catharsis was true you will feel very, very alive after it, younger than before, as if a few years have disappeared. You were thirty; now you are twenty-eight or twenty-five. A load has disappeared; you are younger, livelier, fresher. But if you are just making the gesture, you will feel tired. You were thirty; you will feel thirty-five…old.

You have to watch. Nobody else can tell what is happening within you. You have to be a watcher. Continuously watch what is

happening. Don't go on pretending…because catharsis is not the goal; it is just a means. One day it has to drop. Don't go on carrying it. It is just like a boat, a ferry boat: you cross the stream and then you forget about it; you don't carry it on your head.

Remember, catharsis can become your obsession. You can go on doing it, and then it can become a rut, a pattern. It is not to be made a pattern. At what point can catharsis be dropped? It drops itself. You simply remain alert and watch it. And when it wants to drop, don't cling to it; let it be dropped.

Osho: *Yoga: The Alpha and Omega*, Vol 5, Chapter 10

What about any aches or pains I might feel during or after meditating?

Editorial Comment If you have some concerns about your physical health, for example if you know you have back problems or a heart condition, check with your physician before trying the active methods. Once you begin the methods, if an ache or pain persists after three days, it is advisable to see a doctor.

This is the Osho response to one questioner about pain on doing one of the active techniques:

Go on doing it – you will get over it. The reasons [for the pain] are obvious. There are two reasons. First, it is a vigorous exercise and your body has to get attuned to it. So for three or four days you will feel that the whole body is aching. With any new exercise it will happen. But after four days you will get over it and your body will feel stronger than ever.

But this is not very basic. The basic thing goes deeper, and the basic thing is what modern psychologists have come to know. Your body is not simply physical. In your body, in your muscles, in the structure of your body many other things have entered through suppressions. If you suppress anger, the poison goes into the body. It goes into the muscles, it goes into the blood. If you suppress anything, it is not only a mental thing, it is also physical…because you are not really divided. You are not body and mind; you are bodymind – psychosomatic. You are both together. So whatsoever is done with your body reaches the mind and whatsoever is done with the mind reaches the body, as body and mind are two ends of the same entity.

When an animal gets angry, he gets angry. He has no morality about it, no teaching about it. He simply gets angry and the anger is released. When you get angry, you get angry in a way similar to any animal. But then there is society, morality, etiquette, and thousands of other things. You have to push the anger down. You have to show that you are not angry; you have to smile – a painted smile! You have to create a smile, and you push the anger down. What is happening to the

body? The body was ready to fight – either to fight or to fly, to escape from the danger, either to face it or escape from it. The body was ready to do something: anger is just a readiness to do something. The body was going to be violent, aggressive.

If you could be violent and aggressive, then the energy would be released. But you cannot be – it is not convenient, so you push it down. Then what will happen to all those muscles which were ready to be aggressive? They will become crippled. The energy pushes them to be aggressive, and you push them backwards not to be aggressive. There will be a conflict. In your muscles, in your blood, in your body tissues, there will be conflict. They are ready to express something and you are pushing them not to express. You are suppressing them. Then your body becomes crippled.

This happens with every emotion and this goes on day after day for years. Then your body becomes crippled all over. All the nerves become crippled. They are not flowing, they are not liquid, they are not alive. They have become dead, they have become poisoned and they have all become entangled. They are not natural. So when you start meditating, all these poisons will be released. And wherever the body has become stagnant, it will have to melt, it will become liquid again. This is a great effort. After forty years of living in a wrong way, then suddenly meditating….

The whole body is in an upheaval. You will feel aching all over the body. But this aching is good and you have to welcome it. Allow the body to become a flow again. Again it will become graceful and childlike; again you will gain the aliveness. But before that aliveness comes to you the dead parts have to be straightened and this is going to be a little painful.

Psychologists say that we have created an armor around the body and that armor is the problem. If you are allowed total expression when you get angry, what will you do? When you get angry, you start crushing your teeth together. You want to do something with your nails and with your hands, because that's how your animal heritage will have it. You want to do something with your hands, to destroy something. If you don't do anything your fingers will become crippled; they will lose the grace, the beauty. They will not be alive limbs. And the poison is there, so when you shake hands with someone, really there is no touch, no life, because your hands are dead.

Your body has to release many poisons. You have become toxic, and you will have pain because those poisons have settled down. Now I am creating a chaos again. This meditation is to create chaos within you so that you can be rearranged so that a new arrangement becomes possible. You must be destroyed as you are; only then can the new be born. As you are you have gone totally wrong. You have to be

destroyed and only then can something new be created. There will be pain, but this pain is worthwhile.

So go on doing the meditation and allow the body to have pain. Allow the body not to resist; allow the body to move into this agony. This agony comes from your past but it will go. If you are ready it will go. And when it goes, then for the first time you will have a body. Right now you have only an imprisonment, a capsule…dead. You are encapsulated; you do not have an agile, alive body. Even animals have more beautiful, more alive bodies than you.

We have done much violence to our bodies. So in this chaotic meditation I am forcing your bodies to be alive again. Many blocks will be broken; many settled things will become unsettled again and many systems will become liquid again. There will be pain, but welcome it. It is a blessing and you will overcome it. Continue! There is no need to think what to do. You simply continue the meditation. I have seen hundreds and hundreds of people passing through the same process. Within a few days the pain is gone. And when the pain is gone, you will have a subtle joy around your body.

You cannot have it right now because the pain is there. You may know it or you may not know it but the pain is there all over your body. You have simply become unconscious about it because it has always been with you. Whatsoever is always there, you become unconscious about. Through meditation you will become conscious and then the mind will say, "Don't do this; the whole body is aching." Do not listen to the mind. Simply go on doing it.

Within a certain period the pain will be thrown out. And when the pain is thrown out, when your body has again become receptive and there is no block, no poisons around it, you will always have a subtle feeling of joy wrapped around you. Whatsoever you are doing or not doing, you will always feel a subtle vibration of joy around your body.

Osho: *The Supreme Doctrine*, Chapter 5

Anything else I should know about meditating?

Editorial Comment

Boredom, Bliss and the Blues

Once negativities have been allowed expression it is easier to watch when they do resurface from time to time. You've let off the pressure, so they won't have as great a hold on you. Boredom is another feeling that commonly occurs. Just recognize it as a symptom of the mind and yet another passing mood to be watched, without becoming involved in it, without acting on it.

We'd all like to be able to be detached from our pain, our hurt, and our boredom, but not from the good times, the lovely

experiences. However, the secret to learning the art of detached observation is to start practicing with positive feelings. Once you've mastered that, it is easier not to be dragged down by the negative. Remember, all experiences are of the mind – and the way lies far beyond the confines of the tiny mind.

Not Pushing...

The old habits of the mind can make themselves felt even when you are meditating. For example, you might start competing with yourself – urging yourself to go beyond your limits, even if your body is in pain. [Of course the mind can also try and sabotage your intention to meditate by telling you that you have reached your limit before you've barely begun!]

...Yet Going For It

If there is a key word to guarantee success in your meditative practice it's *totality* or *wholeheartedness*. So for example, when you are dancing in Osho Nataraj Meditation, really dance – not just going through the movements with your mind engaged in something completely different, such as what you are going to do later, or ruminating over a conversation you had yesterday. Be present, on every level of your being.

Follow the instructions of the method given, but then gauge for yourself, by *tuning into your body and staying in contact with yourself*, how much to exert yourself. There is a fine line between totality and over-zealousness to the point of causing yourself physical harm. By and by your level of awareness and sensitivity will be heightened, and will act as reliable barometers. At the same time the habit of your interfering mind will begin to loosen its hold on you.

This is an Osho introduction to meditation as a way of life rather than a method only approach::

My only work is to give you a clear-cut idea how you can become more conscious; I call it meditation – working, walking, sitting.

I don't believe in what others call meditation, that ten or twenty minutes you do it and then just be your ordinary self for twenty-four hours and again for twenty minutes meditate. This is stupid. It is like saying to a person that every day in the morning breathe for twenty minutes and then forget all about it, because you have to do many other things. Then the next morning you can breathe twenty minutes again. To me, meditation is exactly like breathing. So whatsoever you are doing and wherever you are, do it more consciously.

For example, I can raise this hand without any consciousness, just unconsciously, out of habit. But you can raise your hand with full awareness, and you can see the difference between the two. The act is the same: one is mechanical, the other is full of consciousness, and the quality is tremendously different. Try it,

because it is a question of taste and experience. Walking, just try for a few minutes to walk consciously. Each step be alert, and you will be surprised that the quality of your walk is totally different; it is relaxed. There is no tension and there is a subtle joy that is arising out of your relaxed walking. The more you become aware of this joy, the more you would like to be awake.

Eating, eat with awareness. People are simply throwing food into their mouths, not even chewing it, just swallowing it. People who are suffering from obesity, fatness, cannot resist eating more and more. No doctor is going to help them, unless they become aware while they are eating, if they become aware. A few things happen as a by-product of awareness. Their eating will be slowed down. They will start chewing, because unless you chew your food you are putting an unnecessary burden on your whole system. Your stomach has no teeth. One has to chew each bite exactly forty-two times; then anything that you are eating becomes liquid.

A man of awareness only drinks, because before he swallows he has changed the solid food into liquid. And the strange thing is that when you chew forty-two times you enjoy the taste so much. One bite of an unconscious man gives forty-two times more taste to the conscious man. It is simple arithmetic: the unconscious man will have to eat forty-two bites just to have the same taste, and then he becomes fat and is still unsatisfied. Still he feels to eat more. The man of awareness eats only as much as his body needs. He immediately feels that now there is no need; the hunger is gone, he is content…doing anything.

My meditation is a totally different kind of approach. It has to be spread all over your twenty-four hours. Even falling asleep, remain alert how sleep is descending on you, so slowly, so silently, but you can hear the steps. The darkness is growing, you are relaxing – you can feel the muscles, the body, the tense parts which are preventing sleep – and soon you will see the whole body has relaxed and sleep has come. But slowly, slowly a great revolution happens. Sleep comes to you, but something deep inside you goes on remaining awake, even in sleep.

The situation is: you are asleep even when you think you are awake, and I am awake even when you think I'm asleep. Unless a man becomes aware in his sleep he is not aware, not awake; that is the criterion. There are so many by-products that you can judge by. Dreams disappear, because dreams need you to be completely unconscious; they come from the unconscious mind. But if you are conscious they cannot come.

Sigmund Freud would have been immensely enriched if he had come to a man like me who has no dreams. He would have been

puzzled also and he would have had to change his whole idea of psychoanalysis. But he only came across people who were asleep. He himself was asleep – he had no idea of any spiritual awakening; otherwise he would certainly have realized that there is a space when man is conscious, just conscious, and there are no dreams at all.

If dreams disappear in the night, the second thing will happen to you: thoughts will disappear in the daytime. That does not mean you will become incapable of thinking; that simply means you will not just go on thinking mechanically, unnecessarily. You will be capable of thinking if you want to think, otherwise you will be silent. And a man who can remain silent for hours is gathering energy so whenever he wants to think his thinking has some strength, some power, some tremendous energy. Ordinary people's thinking is just impotent, their thoughts are just vagrant…clouds floating in their mind.

A man of meditation will find that dreams disappear, and then sleep is incomparable beauty. Then sleep becomes spiritual; to transform sleep into spirituality is religion. Then your whole day becomes a day of silence. You will talk but something deep down in you will remain a silent witness. So you will not say things which will unnecessarily create trouble for you and trouble for others. You will say only that which is absolutely needed. You will say only the truth; otherwise you will be capable enough to say, "I do not know." You will not believe in anything. Either you will know it or you will not know it.

Belief is a deception: you don't know, yet you pretend as if you know. All these people in temples, in churches, in synagogues, what are they doing? To whom are they praying? They don't know God. Their priest does not know God. They don't know that any prayer has ever been heard by anybody. They don't know that any prayer has ever been answered by anybody. Still, they are praying to a god….

Religion is a very simple phenomenon. Theology has nothing to with religion. It makes things unnecessarily complex. Religion is a simple awareness of whatever you are doing, wherever you are. And when this awareness surrounds you always like a luminous aura, you become aware for the first time of the universe – its beauties, its music, its eternal song. And to me, that is the religious experience. In religious experience you don't encounter a god. There is nobody there, just this pure existence. But it is all alive – these flowers, these birds on the wing, these stars – everything is alive, but because you are asleep you cannot experience the aliveness that surrounds you.

And we are not islands. No man is an island. We are part of this whole living, infinite continent. Those flowers are part of us just as we are part of them. Those

faraway stars are within us as we are within the universe. That experience of unity, of at-onement, is liberation.

So my teaching is very simple: meditation is the key, becoming totally aware is the result. Experiencing oneness with the whole is the reward.

This is my trinity: meditation, awareness, oneness.

Osho: *Last Testament*, Vol 2, Chapter 7

Is meditation a belief?

A belief simply means you don't know — still you believe. My effort here is that you never believe unless you know. When you know, there is no question of believing, you know it. I destroy all belief systems and I do not give you any substitute. Hence, it is not easy to understand me.

Osho: *The Last Testament*, Vol. 1, Chapter 4

Beliefs are like colored glasses: they will make the whole existence of the same color as your glasses. It will not be the true color of existence; it will be imparted by your glasses. You have to put aside all your glasses. You have to contact reality directly, immediately. There should be no idea between you and existence, no a priori conclusion.

A real seeker has to be in the state that Dionysus calls agnosia — a state of- not-knowing. Socrates said at the very end of his life, "I know only one thing, that I know nothing." This is the state of a true seeker.

In the East we call this state meditation: no belief, no thought, no desire, no prejudice, no conditioning — in fact, no mind at all. A state of no-mind is meditation. When you can look without any mind interfering, distorting, interpreting, then you see the truth. The truth is already all around; just you have to put your mind aside.

The seeker has to fulfill only one basic thing: he has to drop his mind. The moment the mind is dropped, a great silence arises — because the mind carries your whole past; all the memories of the past go on hankering for your attention, they go on crowding upon you, they don't leave any space within you.

And the mind also means future. Out of the past you start fantasizing about the future. It is a projection out of the past. You have lived a certain life in the past: there have been a few moments of joy and many many dark nights. You would not like to have those dark nights; you would have your future to be full of those joyous moments. So you sort out from your past: you choose few things and you project them in the future, and you choose a few other things and you try to avoid them in the future. Your future is only nothing but a refined past — a little bit modified here and there, but it is still the past because

that's all that you know.

And one thing very significant to be remembered: those few moments of joy that you had in the past were basically part of those long dark nights, so if you choose those moments those dark nights will come automatically; you cannot avoid them. The silver linings in the dark clouds cannot be chosen separately from the dark clouds. In the dark night you see the sky full of stars; in the day those stars disappear. Do you think they evaporate? They are still there, but the context is missing. They need darkness; only then you can see them. In the night, you will be able to see them again. Darker the night, the more shining are the stars.

In life everything is intertwined with each other. Your pleasures are intertwined with your pains, your ecstasies mixed inevitably, inseparably with your agonies. So your whole idea of the future is sheer nonsense. You cannot manage it, nobody has ever been able to manage it, because you are trying to do something which cannot be done in the very nature of things. It will be simply a repetition of your past.

Whatsoever you desire is not going to make any difference. It will be again and again a repetition of your past, the same past, maybe a little bit different, but not because of your expectations — a little bit different because life goes on changing, people go on changing, existence goes on changing. So there will be few differences but not basic differences, only in the non-essential parts. Essentially it will be the same tragedy. Dropping the mind means dropping the past, and with it of course the future disappears. Dropping the mind means you are suddenly awakened into the present, and the present is the only reality there is. Past is non-existential, so is future. Past is no more, future is not yet, only the present is. It is always now — only the now exists. And the meditator starts merging and melting with the now.

Osho: *I Am That*, Chapter 11

What is the wisdom of the heart?

Common sense carries fragments of knowledge. It knows that the people who are compassionate, people of heart, have a certain wisdom which is not knowledge, a certain insight, a certain intuitiveness which cannot be taught. They can see things, feel things. They are sensitive to things which are not available to the mind. So people start thinking that there are possibilities of the heart having wisdom.

But they don't know that the heart is your emptiness. And out of your emptiness a clarity, a transparency arises which can see things which you cannot intellectually infer. This is wisdom.

To make it complete, it has to be said, "the wisdom of the empty heart." The heart, as the physiologist knows it, is just a

blood-pumping system. Out of your heartbeats no wisdom can arise. Have you ever felt any wisdom arising from your heartbeats? Has any doctor ever heard some wisdom while checking your heartbeats through his stethoscope? This heart is not the one we mean when we are talking about the emptiness of the heart. Actually, we are talking about throwing away all the contents of the mind. Then, the no-mind itself becomes your heart. It is not a physiological thing. It is your no-mind — no prejudice, no knowledge, no content. Just purity, simple silence, and the no-mind can be called the empty heart. It is only a question of expression. What you want to choose, you can choose: the wisdom of the empty heart, or the wisdom of no-mind — they are equivalent.

When you are in deep meditation, you feel a great serenity, a joy that is unknown to you, a watchfulness that is a new guest. Soon this watchfulness will become the host. The day the watchfulness becomes the host, it remains twenty-four hours with you. And out of this watchfulness, whatever you do has a wisdom in it. Whatever you do shows a clarity, a purity, a spontaneity, a grace.

Osho: *The Buddha: The Emptiness of the Heart*, Chapter 2

What is conditioning? And what has it do with meditation?

Religions have been conditioning you, politicians have been conditioning you: you are a conditioned mechanism. Only through meditation is there a possibility to uncondition the mind. Only a meditator goes beyond conditioning. Why? Because every conditioning works through thoughts. If you feel you are a Hindu, what is it? — a cluster of thoughts given to you when you were not even aware of what was being given to you. A cluster of thoughts and you are a Christian, a Catholic, a Protestant. Only in meditation thoughts dissolve — all thoughts. You become thought-less. In that thought-less state of mind there is no conditioning: you are no longer a Hindu, nor a Christian, nor a Communist, nor a Fascist. You are no longer anybody — you are simply yourself. For the first time all conditioning has been dropped. You are out of the prison.

Only meditation can uncondition you. No social revolution will help, because the revolutionaries will again condition you in their way. In 1917 Russia went through a revolution. Before it, it was one of the most orthodox Christian countries. The Russian Church was one of the most orthodox — more orthodox than the Vatican — but [hen, suddenly, Russians changed everything. Churches were closed — they were converted into schools, Communist Party offices, hospitals — religious

teaching was banned, and they started conditioning people for Communism. Within ten years everybody was an atheist. Just in ten years! By the year 1927 the whole of religion disappeared from Russia; they conditioned anew.

But to me it is the same: whether you condition a man as a Catholic, Christian. or you condition a man as a Communist, it makes no difference to me, because the whole question is of conditioning. You condition, you don't give him freedom — what difference does it make whether you live in a Christian hell or a Hindu hell, or you live in a Christian slavery or a Hindu slavery? What difference does it make? There is no difference. If you live in a Hindu prison, hmm?...just the label. Then someday there comes revolution: they tear away the label; they put "Communist Prison." Then you are happy and rejoicing that you are free — in the same prison! Only the words change. First you were taught there is a God, he created the world; now you are taught there is no God and nobody has created the world; but both things are being taught to you.

And religion cannot be taught. All that can be taught will be politics. That's why I say religion itself has been the greatest politics in the past. And there is no possibility of any social revolution, because all revolutions will again condition you.

There is only one possibility: that is individual flowering of no-mind. You attain to thoughtlessness. then nobody can condition you, then all conditionings drop. Then, for the first time, you are free. Then the whole space is yours: without any limitations, without any walls, in life you move, you live, you love, you rejoice, you delight.

Osho: *Yoga: The Alpha and the Omega*, Vol. 5, #10

There has never been any consciousness which has not been programmed. In the very upbringing comes the programming. Even if the child is brought up not by you but by wolves in the wild, the wolves will program the child.

There have been cases... Just a few years ago a child twelve years old was found who had been brought up by the wolves in the forest in north India. He could not stand even on his two feet. He ran like a wolf; even the best runner could not manage to keep pace with him. He had been programmed by the wolves.

The problem is, you have to bring the child up, and somebody has to take care, and whoever is going to take care is going to, knowingly or unknowingly, condition the mind of the child. It is not a question that you have to program consciously. But how the child will learn the language... it is a program. That's why every language is called the mother tongue,

because the child never finds the father speaking in the presence of the mother. Naturally he is conditioned by the mother.

There is no possibility of anybody being brought up unprogrammed.

And you are asking, "Are there any techniques to de-condition our brain?" There are techniques to de-condition, but that is re-programming. You can call it de-conditioning, but in fact, what are you doing? You are putting B in place of A. The only possibility is meditation; that's why meditation should not be called a technique. It is simply relaxing into your own inner world, alone — without a guide, without scriptures — and becoming so silent that not a single ripple of thought remains. That's the only way of canceling all programming.

Meditation is the only way — not the technique — in which you can find your self-nature, your Buddha-nature in its purity, in its virginity, untouched by anybody. But there are people who are trying to de-program; in fact they are simply re-programming.

Osho: *Hari Om Tat Sat*, Chapter 30

Is meditation just another program or conditioning?

Changing from one belief to another belief is changing the conditioning, but you remain conditioned. I am saying you have to remain without any belief system, and you yourself enquire into reality — and whatever you find is your own truth.

There is no need to believe in it because once you know it, the question of belief does not arise. You believe only in things which you do not know. When you know them, you know: belief is irrelevant.

So I am not giving you another set of beliefs, another set of values: I am giving you a certain technique so that you can destroy all conditioning. That technique itself is not a conditioning. It cannot be, because you are not required to believe in it; you are required to experience it, and unless your experience supports it, there is no need to give it any credibility.

Not that you have to believe in living totally because I am saying so. I am saying that I am living totally, and this is the only way that I have found to live. You can also try. I am not saying to believe in living in totality; there is no need of any belief. Either live or don't live. But if you decide to taste, to explore, you are going with a clean mind, with no belief, just to see what it is, and if it happens to be a joy, a rejoicing, a celebration, then it is up to you to continue it or to discontinue it.

All conditionings are based on belief.
And my whole effort is that experience should be the only criterion, not belief.
All beliefs are lies.
Even my truth is not your truth: Only your truth can be your

truth.

So there is no question of conditioning. But whoever has asked the question is simply thinking intellectually, not trying it. And logically he can convince himself: this is a new set of values, again it is a conditioning. So what are you going to do? — whatever you will do will be a new set of values; if you don't do anything, that will be a new set of values, so you cannot get out of conditioning.

Your question is less a question than a statement. You are saying there is no way of getting out of conditioning, so why bother? Remain with the old because the new will also be a conditioning. The old is at least well known, a well-trodden path — our forefathers' inheritance, ancient truths. Millions have believed in it — why change it? You are simply trying to find a shelter in logical jargon.

Look again at your question and you will be able to see that meditation is not a conditioning. It is unconditioning, because it is not going to give you any thought, any thinking, any ideology. It is simply cleaning everything and making you utterly empty. How can it be a conditioning?

Awareness cannot be conditioning. It is your own. You have brought it with your birth. Nobody can give it to you; you have simply to throw away all the rubbish that is clinging to it. My effort is to give you your own individuality. I don't want anything to be added to you. You are born perfect; the society is keeping you imperfect. I want you just to be aware of your perfection, of your beauty, of your joy, of all the blessings that are possible to you which the society is hindering by conditioning your mind.

I am not giving you any conditioning. If it was possible to make people more aware by conditioning, things would have been very simple. If it was possible to make people blissful, just by conditioning, things would have been so simple. You have been made to believe in utter lies — God, prophets, saviors, incarnations — but nobody could condition you for blissfulness, for spontaneity, for totality, because these are qualities which you already have; they just have to be discovered.

Things that are conditioned are qualities that you don't have, but the society can manage by constant repetition to fill your mind with thoughts, and slowly slowly you start believing in them, because people are afraid of emptiness and these thoughts give you a feeling of fullness.

But the miracle is that if you are courageous enough to be empty, you will be filled with all your natural qualities, which are tremendously beautiful and have the ultimate character of being eternal. Once found, they are never lost.

Osho: *The Path of the Mystic*, Chapter 37

I don’t understand what is meant by "mind" and "no-mind."

Your mind is constantly projecting — projecting itself. Your mind is constantly interfering with reality, giving it a color, shape and form which is not its own. Your mind never allows you to see that which is; it allows you to see only that which it *wants* to see.

Just twenty years ago, scientists used to think that our eyes, ears, nose and our other senses, *and* the mind, were nothing but openings to reality, bridges to reality. But within twenty years — the last twenty years — the whole understanding has changed. Now they say our senses and the mind are not really openings to reality but guards against it. Only two percent of reality ever gets through these guards into you; ninety-eight percent of reality is kept outside. And the two percent that reaches you and your being is no longer the same; it has to pass through so many barriers, it has to conform to so many mind things, that by the time it reaches you it is no longer itself.

Meditation means putting the mind aside so that it no longer interferes with reality and you can see things as they are. Why does the mind interfere at all? — because the mind is created by society. It is society's agent within you; it is not in your service, remember! It is your mind but it is not in your service; it is in a conspiracy against you. It has been conditioned by society; society has implanted many things in it. It is *your* mind, but it no longer functions as a servant to you; it functions as a servant to society.

If you are a Christian then it functions as an agent of the Christian church, if you are a Hindu then your mind is Hindu, if you are a Buddhist your mind is Buddhist. And reality is neither Christian nor Hindu nor Buddhist; reality is simply as it is. And you have to put these minds aside: the communist mind, the fascist mind, the Catholic mind, the Protestant mind....

There are three thousand religions on the earth — big religions and small religions and very small sects and sects within sects — three thousand in all. So there exist three thousand minds, types of mind — and reality is one, and God is one, and truth is one! Meditation means: put the mind aside and watch. The first step — *love yourself* — will help you tremendously. By loving yourself you will have destroyed much that society has implanted within you. You will have become freer from the society and its conditioning.

And the second step is: watch — just watch. Buddha does not say what has to be watched — everything! Walking, watch your walking. Eating, watch your eating. Taking a shower, watch the water, the cold water falling on you, the touch of the water, the coldness, the shiver that goes through your spine — watch

everything, *today, tomorrow, always.*

A moment finally comes when you can watch even your sleep. That is the ultimate in watching. The body goes to sleep and there is still a watcher awake, silently watching the body fast asleep. That is the ultimate in watching. Right now just the opposite is the case: your *body* is awake but you are asleep. Then *you* will be awake and your body will be asleep. The body needs rest but your consciousness needs no sleep. Your consciousness *is* consciousness; it is alertness, that is its very nature.

Osho: *The Dhammapada: The Way of the Buddha*, Vol. 5, Chapter 5

Are mind and consciousness two separate things or is the silent mind what is called consciousness?

It depends. It depends on your definition. But to me, mind is that part which has been given to you. It is not yours. Mind means the borrowed, mind means the cultivated, mind means that which the society has penetrated into you. It is not you. Consciousness is your nature; mind is just the circumference created by the society around you, the culture, your education.

Mind means the conditioning. You can have a Hindu mind, but you cannot have a Hindu consciousness. You can have a Christian mind, but you can't have a Christian consciousness. Consciousness is one; it is not divisible. Minds are many because societies are many; cultures, religions are many. Each culture, each society, creates a different mind. Mind is a social by-product. And unless this mind dissolves, you cannot go within; you cannot know what is really your nature, what is authentically your existence, your consciousness.

The effort to move into meditation is a struggle against the mind. Mind is never meditative, it is never silent, so to say 'a silent mind' is meaningless, absurd. It is just like saying 'a healthy disease'. It makes no sense. How can there be a disease that is healthy? Disease is disease, and health is the absence of disease.

There is nothing like a silent mind. When silence is there, there is no mind. When mind is there, there is no silence. Mind, as such, is the disturbance, the disease. Meditation is the state of no-mind. Not of a silent mind, not of a healthy mind, not of a concentrated mind, no. Meditation is the state of no-mind: no society within you, no conditioning within you. Just you, with your pure consciousness.

In Zen they say: Find out your original face. The face that you are using is not original; it is cultivated. It is not your face; it is just a facade, just a device. You have many faces, each moment you change your face. You go on changing it. The changing has become so automatic by now that you don't even observe it, you don't notice

it.

When you meet your servant you have a different face from when you meet your boss. If your servant is sitting on your left side and your boss is sitting on your right, you have two faces. The left face is for the servant and the right face is for the boss. You are two persons simultaneously. How can you have the same face for your servant? Your one eye has a certain quality, a certain look. Your other eye has a different quality, a different look. It is meant for the boss and the other one is meant for the servant. This has become so automatic, so mechanical, so robot like that you go on changing your faces, you have multi-faces, and not a single one is the original.

In Zen they say: Find out your original face, the face you had before you were born, or the face you will have when you are dead. What is that original face? That original face is your consciousness. All your other faces come from your mind.

Remember well that you don't have one mind; you have multi-minds. Forget the concept that everyone has one mind. You don't have, you have many minds: a crowd, a multiplicity; you are poly-psychic. In the morning you have one mind, in the afternoon a different mind and in the evening still a different mind. Every single moment you have a different mind.

Mind is a flux: river like, flowing, changing. Consciousness is eternal, one. It is not different in the morning and different in the evening. It is not different when you are born and different when you die. It is one and the same, eternal. Mind is a flux. A child has a childish mind, an old man has an old mind; but a child or an old man have the same consciousness, which is neither childish nor old. It cannot be.

Mind moves in time and consciousness lives in timelessness. They are not one. But we are identified with the mind. We go on saying, insisting, "My mind. I think this way. This is my thought. This is my ideology." Because of this identification with the mind, you miss that which you really are.

Dissolve these links with the mind. Remember that your minds are not your own. They have been given to you by others: your parents, your society, your university. They have been given to you. Throw them away. Remain with the simple consciousness that you are — pure consciousness, innocent. This is how one moves from the mind to meditation. This is how one moves away from society, from the without to the within. This is how one moves from the man-made world, the maya, to the universal truth, the existence.

Osho: *The New Alchemy: To Turn You On*, Chapter 10

Does the mind have to be thrown out?

Nothing has to be thrown out of your system; everything has to be transformed and absorbed. The mind is not ugly; your use of the mind is ugly. Change your use. Mind is not ugly — you are unconscious. The chariot is beautiful, it is a golden chariot, but the charioteer is drunk and fast asleep; and he calls the chariot names, condemns the chariot. When he finds himself in a ditch he beats the horses, he condemns the chariot, he condemns the chariot-maker, and he never thinks that it is not the fault of the chariot, not the fault of the horses, not the fault of the chariot-maker. It is his fault — he was drunk, he was fast asleep. If the chariot has fallen into a ditch it is natural, the whole responsibility is yours.

It is not a question of destroying the mind or throwing the mind out. Mind is a beautiful mechanism, the most beautiful mechanism in existence, but you have become a servant to the mind. You are the master and the master is functioning as a servant; the mind is a servant and you have made the servant the master.

I have heard an ancient story:
A king was very happy with one of his servants. He was so devoted, so totally devoted to the king; he was always ready to sacrifice his life for the king. The king was immensely happy, and many times he has saved the king, risking his own life. He was the king's bodyguard.

One day the king was feeling so happy with the man, he said, "If you desire anything, if you have any desire, just tell me and I will fulfill it. You have done so much for me that I can never show my gratitude, I can never repay you, but today I would like to fulfill any of your wishes whatsoever it is."

The servant said, "You have already given me too much. I am so blessed just by being always with you — I don't need anything."

But the king insisted. The more the servant said, "There is no need," the more the king insisted. Finally the servant said, "Then it's okay. You make me the king for twenty-four hours and you be the guard."

The king was a little apprehensive, afraid, but he was a man of his word and he had to fulfill the desire. So for twenty-four hours he became the guard and the guard became the king. And do you know what the guard did? The first thing that he did, he ordered the king to be killed, sentenced to death!

The king said, "What are you doing?"
He said, "You keep quiet! You are simply the guard and nothing more. It is my wish and now I am the king!"
The king was killed, and the servant became the king forever.

Servants have their own devious

ways to become masters.
The mind is one of the most beautiful, the most complex, the most evolved mechanisms. It has served you well, it serves you well. Because of its services you have repeated the same story in your life, everybody has repeated the same story: you have made the mind the master and now the master treats you just like a servant. This is the problem, not that the mind has to be thrown out.

And that's what meditation is all about: the art of moving away from the mind, being above the mind, becoming transcendental to the mind, knowing that "I am not the mind." That does not mean that you have to throw out the mind. Knowing that "I am not the mind" makes you again the master. You can use the mind. Right now, mind is not within your hands. You are not a good charioteer.

Osho: *The Dhammapada: The Way of the Buddha*, Vol. 6, Chapter 10

Mind has not to be rejected at all; if you reject it, it will remain. Rejection means repression. Anything rejected never leaves you; it simply moves from the conscious to the unconscious, from the lighted part of your being to the dark layers where you cannot face it. You become oblivious of it, but it is there, more alive than ever. It is better to face the enemy than to keep the enemy at your back; that is far more dangerous.

And I have not told you to reject the mind. Mind is a beautiful mechanism, one of the miracles of existence. We have not been able yet to make anything comparable to human mind. Even the most sophisticated computers are nothing compared to it. A single human mind can contain all the libraries of the world; its capacities are almost unbounded. But it is a machine, it is not you. To get identified with it is wrong, to make it your master is wrong, to be guided by it is wrong. But to be the master and the guide is perfectly right. The mind as a servant is of tremendous value, so don't reject it. To reject it will impoverish you, it will not enrich you.

I am not against the mind; I am in favor of transcending it. And if you reject you cannot transcend. Use it as a stepping-stone. It all depends on you: you can make it a hindrance if you start thinking that the mind has to be rejected, denied, destroyed; or you can make it a stepping-stone if you accept it, if you try to understand it. In the very effort of understanding it, transcendence happens. You go beyond it, you become a witness.

Osho: *The Dhammapada: The Way of the Buddha*, Vol. 9, Chapter 6

Isn’t the mind the source of our sanity?

The mind can try to be sane. But it will be very superficial sanity, just skin-deep, or perhaps not even that much; a little scratch

and the insane will come out. Real sanity consists only in going beyond the mind and entering into a state of meditation. Thoughts can never become sane. Only a thoughtless silence brings you to the world of sanity.

And when silence deepens inside you and goes on opening doors upon doors of your heart till you have reached your very being, don't stop, because the mind is very old and your meditation will be a very new experience. The old has weight, the old can pull you back again and again. The new experience of meditation and intelligence has to be given time to grow roots, has to be given time to start influencing your actions and your behavior. You should not leave the effort to create your meditation, your silence, your peace and its depth till you are absolutely certain that your mind is under your control and you are not under the control of the mind. That is the criterion of a sane man: the mind is his servant. For the insane man, the mind is his master.

Osho: *The Golden Future*, Chapter 34

What do we do with our thoughts?

Your thoughts have to understand one thing: that you are not interested in them. The moment you have made this point you have attained a tremendous victory. Just watch. Don't say anything to the thoughts. Don't judge. Don't condemn. Don't tell them to move. Let them do whatsoever they are doing, any gymnastics let them do; you simply watch, enjoy. It is just a beautiful film. And you will be surprised: just watching, a moment comes when thoughts are not there, there is nothing to watch.

This is the door I have been calling nothingness, emptiness. From this door enters your real being, the master.
And that master is absolutely positive; in its hands everything turns into gold. If Albert Einstein had been a meditator, the same mind would have produced atomic energy not to destroy Hiroshima and Nagasaki but to help the whole of humanity to raise its standard of living. Without meditation the mind is negative, it is bound to be in the service of death. With meditation the master is there, and the master is absolute positiveness. In its hands the same mind, the same energy, becomes creative, constructive, life affirmative.

So you cannot do anything directly with the mind. You will have to take a little roundabout way; first you have to bring the master in. The master is missing, and for centuries the servant has been thinking he is the master. Just let the master come in, and the servant immediately understands. Just the presence of the master and the servant falls at the feet of the master and waits for any order, for anything the master wants to be done — he is ready.

The mind is a tremendously powerful instrument. No

computer is as powerful as man's mind — cannot be, because it is made by man's mind. Nothing can be, because they are all made by man's mind. A single man's mind has such immense capacity: in a small skull, such a small brain can contain all the information contained in all the libraries of the earth, and that information is not a small amount.

Just one library, the British library, has so many books that if we put those books in a line side by side they will go three times around the earth. And a bigger library exists in Moscow, a similar library exists in Harvard; and there are similar libraries in all the big universities of the world. But a single human mind can contain all the information contained in all these libraries. Scientists are agreed that we may not be able to make a computer comparable to the human mind which can be put in such a small space.

But the result of this immense gift to man has not been beneficial — because the master is absent and the servant is running the show. The result is wars, violence, murders, rape. Man is living in a nightmare, and the only way out is to bring the master in. It is there, you just have to get hold of it. And watchfulness is the key: just watch the mind. The moment there are no thoughts, immediately you will be able to see yourself — not as mind, but as something beyond, something transcendental to mind.

And once you are attuned with the transcendental then the mind is in your hands. It can be immensely creative. It can make this very earth paradise. There is no need for any paradise to be searched for above in the clouds, just as there is no need to search for any hell — because hell we have created already. We are living in it.

Osho: *The Osho Upanishad*,
Chapter 4

Is there a time to use the mind?

Against the society, use the mind. Mind is a perfect means to keep you independent, to keep you alert. It is a good fighter, but it is not a lover. So when there is need to fight, when there is need to stand up for your liberty, use the mind; heart will not be of any use. Heart knows no way to fight.

But the context is totally different, and I call that man conscious who can use his capacities in their right context and does not get mixed up. Eyes are for seeing — you cannot hear from them. And ears are for hearing — you cannot see from them. So use them whenever the need is there, and don't let them come in each other's way.

Mind is a beautiful instrument. It has to be sharpened, but remember its limitations. It should remain a servant to the heart. The moment it becomes the master, the heart simply

dies. In slavery, the heart cannot exist.

So there is no contradiction in what I have said — just two different contexts. And your consciousness is different from both, so a conscious person can use his heart when needed, can use his mind when needed, can put both to silence when he wants to be absolutely in a state of nirvana, where neither the mind is needed nor the heart. When he wants simply to be himself, both are not needed.

If you are the master of your instruments, there is no problem. If you have a flute and I ask you, "Can you stop playing on it for a few moments — I want to talk to you," and you say, "I cannot do it; the flute won't stop," what will be thought about you? You are insane. The flute won't stop? So you are not playing the flute, the flute is playing you. When you want to stop the mind, just say, "Stop" — it has to stop. If it moves even a little bit, that means something has to be done urgently. This is dangerous: the servant is trying to be the master. The servant should be the servant, and the master should be the master. And beyond both is your being which is neither servant nor master... which simply is. That "isness" is the goal of all meditations.

Osho: *The Path of the Mystic*, Chapter 37

What is the meaning of "identification?"

All that I say is: to watch is right; not to watch is wrong. I make it absolutely simplified: Be watchful.

It is none of your business — if greed is passing by, let it pass; if anger is passing by, let it pass. Who are you to interfere? Why are you so much identified with your mind? Why do you start thinking, "I am greedy... I am angry"? There is only a thought of anger passing by. Let it pass; you just watch.

There is an ancient story.... A man who has gone out of his town comes back and finds that his house is on fire. It was one of the most beautiful houses in the town, and the man loved the house. Many people were ready to give double price for the house, but he had never agreed for any price, and now it is just burning before his eyes. And thousands of people have gathered, but nothing can be done.

The fire has spread so far that even if you try to put it out, nothing will be saved. So he becomes very sad. His son comes running, and whispers something in his ear: "Don't be worried. I sold it yesterday, and at a very good price — three times.... The offer was so good I could not wait for you. Forgive me."

But the father said, "Good, if you have sold it for three times more than the original price of the house." Then the father is also a watcher, with other watchers. Just a moment before he was not a watcher, he was identified. It is the same house, the same fire,

everything is the same — but now he is not concerned. He is enjoying it just as everybody else is enjoying.

Then the second son comes running, and he says to the father, "What are you doing? You are smiling — and the house is on fire?"
The father said, "Don't you know, your brother has sold it."
He said, "He had talked about selling it, but nothing has been settled yet, and the man is not going to purchase it now." Again, everything changes. Tears which had disappeared, have come back to the father's eyes, his smile is no more there, his heart is beating fast. But the watcher is gone. He is again identified.

And then the third son comes, and he says, "That man is a man of his word. I have just come from him. He said, 'It doesn't matter whether the house is burned or not, it is mine. And I am going to pay the price that I have settled for. Neither you knew, nor I knew that the house would catch on fire.'" Again the father is a watcher. The identity is no more there. Actually nothing is changing; just the idea that "I am the owner, I am identified somehow with the house," makes the whole difference. The next moment he feels, "I am not identified. Somebody else has purchased it, I have nothing to do with it; let the house burn."

This simple methodology of watching the mind, that you have nothing to do with it.... Most of its thoughts are not yours but from your parents, your teachers, your friends, the books, the movies, the television, the newspapers. Just count how many thoughts are your own, and you will be surprised that not a single thought is your own. All are from other sources, all are borrowed — either dumped by others on you, or foolishly dumped by yourself upon yourself, but nothing is yours.

The mind is there, functioning like a computer; literally it is a bio-computer. You will not get identified with a computer. If the computer gets hot, you won't get hot. If the computer gets angry and starts giving signals in four letter words, you will not be worried. You will see what is wrong, where something is wrong. But you remain detached.

Just a small knack... I cannot even call it a method because that makes it heavy; I call it a knack. Just by doing it, one day suddenly you are able to do it. Many times you will fail; it's nothing to be worried about... no loss, it is natural. But just doing it, one day it happens.

Once it has happened, once you have even for a single moment become the watcher, you know now how to become the watcher — the watcher on the hills, far away. And the whole mind is there deep down in the dark valley, and you are not to do anything about it. The most strange thing about the mind is, if you become a watcher it starts disappearing. Just like the light disperses darkness, watchfulness

disperses the mind, its thoughts, its whole paraphernalia.

So meditation is simply watchfulness, awareness. And that reveals — it is nothing to do with inventing. It invents nothing; it simply discovers that which is there.

And what is there? You enter and you find infinite emptiness, so tremendously beautiful, so silent, so full of light, so fragrant, that you have entered into "the kingdom of God." In my words, you have entered into godliness.

And once you have been in this space, you come out and you are a totally new person, a new man. Now you have your original face. All masks have disappeared. You will live in the same world, but not in the same way. You will be among the same people but not with the same attitude, and the same approach. You will live like a lotus in water: in the water, but absolutely untouched by water.
Osho: *From Unconsciousness to Consciousness*, Chapter 20

What has meditation to do with wisdom?

Wisdom is a by-product of meditation. It does not come in any other way. It does not come through accumulating information. It comes only through the transformation that meditation brings to you. And meditation means a state of no-mind, a consciousness without content.

That's the goal of sannyas. We have to become more and more aware of thoughts, desires, imagination, memory, because this is the secret, that if you watch your mind, slowly slowly it evaporates — just by watching. One day it happens that there is no mind; you are left absolutely alone, in solitude. There is nothing surrounding you, infinite nothingness.
You are fully aware, absolutely aware, but there is nothing to be aware of. You are pure light, but the light is not falling on any object; there is no object left. That is meditation or a state of no-mind. And wisdom is a by-product of it.
Osho: Finger Pointing to the Moon, Chapter 4 (Diary)

Are there any "ten commandments" for meditators?

Ten non-commandments:

The first: freedom.
The second: uniqueness of individuality.
The third: love.
The fourth: meditation.
The fifth: non-seriousness.
The sixth: playfulness.
The seventh: creativity.
The eighth: sensitivity.
The ninth: gratefulness.
Tenth: a feeling of the mysterious.

These ten non-commandments constitute my basic attitude towards reality, towards man's freedom from all kinds of spiritual slavery.

Osho: *Beyond Enlightenment*, Chapter 23

Sitting silently...

"Sitting silently,
doing nothing,
the spring comes
and the grass grows by itself."

Question: We are constantly drilled with the aphorism, "Don't just stand there – do something! Yet, Buddha would say, "Don't just do something – stand there!" The unconscious man reacts, while the wise man watches. But what about spontaneity? Is spontaneity compatible with watching?

Buddha certainly says: Don't just do something – stand there! But that is only the beginning of the pilgrimage, not the end. When you have learned how to stand, when you have learned how to be utterly silent, unmoving, undisturbed, when you know how to just sit...sitting silently, doing nothing, the spring comes and the grass grows by itself. But the grass grows, remember!

Action does not disappear: the grass grows by itself. The buddha does not become inactive; great action happens through him, although there is no doer anymore. The doer disappears, the doing continues. And when there is no doer, the doing is spontaneous; it cannot be otherwise. It is the doer that does not allow spontaneity.

The doer means the ego, the ego means the past.

When you act, you are always acting through the past, you are acting out of experience that you have accumulated, you are acting out of the conclusions that you have arrived at in the past. How can you be spontaneous?

The past dominates, and because of the past you cannot even see the present. Your eyes are so full of the past, the smoke of the past is so much, that seeing is impossible. You cannot see! You are almost completely blind – blind because of the smoke, blind because of the past conclusions, blind because of knowledge.

The knowledgeable man is the most blind man in the world. Because he functions out of his knowledge, he does not see what the case is. He simply goes on functioning mechanically. He has learned something; it has become a ready-made mechanism in him...he acts out of it.

There is a famous story:

There were two temples in Japan, both enemies to each other, as temples have always been down the ages. The priests were so antagonistic that they had stopped even looking at each other. If they came across each other on the road, they would not look at each other. If they came across each other on the road they stopped talking; for centuries those two temples and their priests had not talked.

But both the priests had two small boys – to serve them, just for running errands. Both the priests were afraid that boys, after all, will be boys, and they might start becoming friends to

each other.

The one priest said to his boy, "Remember, the other temple is our enemy. Never talk to the boy of the other temple! They are dangerous people – avoid them as one avoids a disease, as one avoids the plague. Avoid them!"

The boy was always interested, because he used to get tired of listening to great sermons – he could not understand them. Strange scriptures were read, he could not understand the language. Great, ultimate problems were discussed. There was nobody to play with, nobody even to talk with. And when he was told, "Don't talk to the boy of the other temple," great temptation arose in him.

That's how temptation arises. That day he could not avoid talking to the other boy. When he saw him on the road he asked him, "Where are you going?"The other boy was a little philosophical; listening to great philosophy he had become philosophical. He said, "Going? There is nobody who comes and goes! It is happening – wherever the wind takes me...." He had heard the master say many times that that's how a buddha lives, like a dead leaf: wherever the wind takes it, it goes. So the boy said, "I am not! There is no doer. So how can I go? What nonsense are you talking? I am a dead leaf. Wherever the wind takes me...."

The other boy was struck dumb. He could not even answer. He could not find anything to say. He was really embarrassed, ashamed, and felt also, "My master was right not to talk with these people – these are dangerous people! What kind of talk is this? I had asked a simple question: 'Where are you going?' In fact I already knew where he was going, because we were both going to purchase vegetables in the market. A simple answer would have done."

He went back, told his master, "I am sorry, excuse me. You had prohibited me, I didn't listen to you. In fact, because of your prohibition I was tempted. This is the first time I have talked to those dangerous people. I just asked a simple question. 'Where are you going?' and he started saying strange things: 'There is no going, no coming. Who comes? Who goes? I am utter emptiness,' he was saying, 'just a dead leaf in the wind. And wherever the wind takes me....'"

The master said, "I told you before! Now, tomorrow stand in the same place and when he comes ask him again, 'Where are you going?' And when he says these things, you simply say, 'That's true. Yes, you are a dead leaf, so am I. But when the wind is not blowing, where are you going? Then where can you go?' Just say that, and that will embarrass him – and he has to be embarrassed, he has to be defeated. We have been constantly quarreling, and those people have not been able to defeat us in any debate. So tomorrow it has to be done!"

Early the boy got up, prepared

his answer, repeated it many times before he went. Then he stood in the place where the boy used to cross the road, repeated again and again, prepared himself, and then he saw the boy coming. He said, "Okay, now!"

The boy came. He asked, "Where are you going?" And he was hoping that now the opportunity would come....

Again crestfallen, now really ashamed that he was simply stupid: "And this boy certainly knows some strange things – now he says, 'Wherever the legs take me....'"

He went back to the master. The master said, "I have told you not to talk with those people – they are dangerous! This is our centuries-long experience. But now something has to be done. So tomorrow you ask again, 'Where are you going?' and when he says, 'Wherever my legs take me,' tell him, 'If you had no legs, then...?' He has to be silenced one way or other!"

So the next day he asked again, "Where are you going?" and waited. And the boy said, "I am going to the market to fetch vegetables."

Man ordinarily functions out of the past, and life goes on changing.

Life has no obligation to fit with your conclusions. That's why life is very confusing – confusing to the knowledgeable person. He has all ready-made answers: The Bhagavadgita, the Bible, the Vedas. He has everything crammed, he knows all the answers. But life never raises the same question again; hence the knowledgeable person always falls short.

Buddha certainly says: Know how to sit silently. That does not mean that he says: Go on sitting silently forever. He is not saying you have to become inactive; on the contrary, it is only out of silence that action arises. If you are not silent, if you don't know how to sit silently, or stand silently in deep meditation, whatsoever you go on doing is reaction, not action. You react.

Somebody insults you, pushes a button, and you react. You are angry, you jump on him – and you call it action? It is not action, mind you, it is reaction. He is the manipulator and you are the manipulated. He has pushed a button and you have functioned like a machine.

Just like you push a button and the light goes on, and you push the button and the light goes off – that's what people are doing to you: they put you on, they put you off.

Somebody comes and praises you and puffs up your ego, and you feel so great; and then somebody comes and punctures you, and you are simply flat on the ground. You are not your own master: anybody can insult you and make you sad, angry, irritated, annoyed, violent, mad. And anybody can praise you and make you feel at the heights, can

make you feel that you are the greatest – that Alexander the Great was nothing compared to you.

And you act according to others' manipulations. This is not real action.

Buddha was passing through a village and the people came and they insulted him. And they used all the insulting words that they could use – all the four-letter words that they knew. Buddha stood there, listened silently, very attentively, and then said, "Thank you for coming to me, but I am in a hurry. I have to reach the next village, people will be waiting for me there. I cannot devote more time to you today, but tomorrow coming back I will have more time. You can gather again, and tomorrow if something is left which you wanted to say and have not been able to say, you can say it to me. But today, excuse me."

Those people could not believe their ears, their eyes: this man has remained utterly unaffected, undistracted. One of them asked, "Have you not heard us? We have been abusing you like anything, and you have not even answered!"

Buddha said, "If you wanted an answer then you have come too late. You should have come ten years ago, then I would have answered you. But for these ten years I have stopped being manipulated by others. I am no longer a slave, I am my own master. I act according to myself, not according to anybody else. I act according to my inner need. You cannot force me to do anything. It's perfectly good:you wanted to abuse me, you abused me! Feel fulfilled. You have done your work perfectly well. But as far as I am concerned, I don't take your insults, and unless I take them, they are meaningless."

When somebody insults you, you have to become a receiver, you have to accept what he says; only then can you react. But if you don't accept, if you simply remain detached, if you keep the distance, if you remain cool, what can he do?

Buddha said, "Somebody can throw a burning torch into the river. It will remain alight till it reaches the river. The moment it falls into the river, all fire is gone – the river cools it. I have become a river. You throw abuses at me. They are fire when you throw them, but the moment they reach me, in my coolness, their fire is lost. They no longer hurt. You throw thorns – falling in my silence they become flowers. I act out of my own intrinsic nature."

This is spontaneity. The man of awareness, understanding, acts. The man who is unaware, unconscious, mechanical, robotlike, reacts.

You ask me, "The unconscious man reacts while the wise man watches." It is not that he simply watches – watching is one aspect of his being. He does not act without watching. But don't misunderstand the Buddha.

The buddhas have always been misunderstood.

You are not the first to misunderstand. This whole country has been misunderstanding the Buddha; hence the whole country has become inactive. Thinking that all the great masters say: Sit silently, the country has become lazy, lousy; the country has lost energy, vitality, life. It has become utterly dull, unintelligent, because intelligence becomes sharpened only when you act.

And when you act moment to moment out of your awareness and watchfulness, great intelligence arises. You start shining, glowing, you become luminous. But it happens through two things: watching, and action out of that watching. If watching becomes inaction, you are committing suicide. Watching should lead you into action, a new kind of action; a new quality is brought to action.

You watch, you are utterly quiet and silent. You see what the situation is, and out of that seeing you respond. The man of awareness responds, he is responsible – literally! He is responsive, he does not react. His action is born out of his awareness, not out of your manipulation; that is the difference. Hence, there is no question of there being any incompatibility between watching and spontaneity. Watching is the beginning of spontaneity; spontaneity is the fulfillment of watching.

The real man of understanding acts – acts tremendously, acts totally, but he acts in the moment, out of his consciousness.

He is like a mirror. The ordinary man, the unconscious man, is not like a mirror, he is like a photoplate.

What is the difference between a mirror and a photographic plate? A photographic plate, once exposed, becomes useless. It receives the impression, becomes impressed by it – it carries the picture. But remember, the picture is not reality – the reality goes on growing.

You can go into the garden and you can take a picture of a rosebush. Tomorrow the picture will be the same, the day after tomorrow the picture will also be the same. Go again and see the rosebush: it is no longer the same. The roses have gone, or new roses have arrived. A thousand and one things have happened.

It is said that once a realist philosopher went to see the famous painter, Picasso. The philosopher believed in realism and he had come to criticize Picasso because Picasso's paintings are abstract, they are not realistic. They don't depict reality as it is. On the contrary, they are symbolic, have a totally different dimension – they are symbolistic.The realist said, "I don't like your paintings. A

painting should be real! If you paint my wife, then your painting should look like my wife." And he took out a picture of his wife and said, "Look at this picture! The painting should be like this."Picasso looked at the picture and said, "This is your wife?"He said, "Yes, this is my wife!" Picasso said, "I am surprised! She is very small and flat."

The picture cannot be the wife!

Another story is told:
A beautiful woman came to Picasso and said, "Just the other day I saw your self-portrait in a friend's home. It was so beautiful, I was so influenced, almost hypnotized, that I hugged the picture and kissed it."Picasso said, "Really! And then what did the picture do to you? Did the picture kiss you back?"The woman said, "Are you mad?! The picture did not kiss me back."Picasso said, "Then it was not me."

A picture is a dead thing. The camera, the photoplate, catches only a static phenomenon. And life is never static, it goes on changing. Your mind functions like a camera, it goes on collecting pictures – it is an album. And then out of those pictures you go on reacting. Hence, you are never true to life, because whatsoever you do is wrong; whatsoever you do, I say, is wrong. It never fits.

A woman was showing the family album to her child, and they came across a picture of a beautiful man: long hair, beard, very young, very alive.The boy asked, "Mummy, who is this man?"And the woman said, "Can't you recognize him? He is your daddy!"The boy looked puzzled and said, "If he is my daddy, then who is that bald man who lives with us?"

A picture is static. It remains as it is, it never changes. The unconscious mind functions like a camera, it functions like a photographic plate. The watchful mind, the meditative mind, functions like a mirror. It catches no impression; it remains utterly empty, always empty.

So whatsoever comes in front of the mirror, it is reflected. If you are standing before the mirror, it reflects you. If you are gone, don't say that the mirror betrays you. The mirror is simply a mirror. When you are gone, it no longer reflects you; it has no obligation to reflect you anymore. Now somebody else is facing it – it reflects somebody else. If nobody is there, it reflects nothing. It is always true to life.

The photographic plate is never true to life. Even if your photo is taken right now, by the time the photographer has taken it out of the camera, you are no longer the same! Much water has already gone down the Ganges. You have grown, changed, you have become older. Maybe only one minute has passed, but one minute can be a great thing – you may be dead! Just one minute before you were alive; after one minute, you may be dead. The picture will never die.

But in the mirror, if you are alive, you are alive; if you are dead, you are dead. Buddha says: Learn sitting silently – become a mirror. Silence makes a mirror out of your consciousness, and then you function moment to moment. You reflect life. You don't carry an album within your head. Then your eyes are clear and innocent, you have clarity, you have vision, and you are never untrue to life. This is authentic living.

Osho: *The Dhammapada: The Way of the Buddha*, Vol 2, Chapter 10

Is meditation for people who hope? Hope is not the right thing. Live in the present so deeply, so completely, that nothing is left. Then there will be no projection. You will move very smoothly into the tomorrow without carrying any load from today. And when there is no yesterday haunting you, then there is no tomorrow. When the past is not hanging around you, there is no future.

Hope is an illness, a disease of the mind. It is hope that is not allowing you to live. Hope is not the friend, remember; it is the foe. It is because of hope that you go on postponing. But you will remain the same tomorrow also, and tomorrow also you will hope for some future. And this way it can go on for eternity, and you can go on missing. Stop postponing. And who knows what the future is going to reveal to you? There is no way to know about it. It is an opening; all alternatives are open. What is really going to happen, nobody can predict. People have tried.

That's why people go to astrologers, to *I Ching* , and to other sorts of things. *I Ching* goes on fascinating people, astrologers go on influencing people. Astrology still seems to be a great force. Why? ? because people are missing and they are hoping for the future. They want some clue to know what is going to happen so they can arrange it that way.

These things will persist, even if scientifically it is proved that it is all nonsense. They will persist because it is not a question of science, it is a question of human hope. Unless hope is dropped, *I Ching* cannot be dropped. Unless hope is dropped, astrology cannot be dropped. It will have great power over man's mind because hope is gripping you. You would like to know little clues about the future so you can move more confidently, you can project more confidently, and you can postpone many more things. If you know something about tomorrow, I think you will not live today. You will say, "What is the need? Tomorrow we will live." Even without knowing anything about tomorrow you are doing that. And tomorrow never comes... and when it comes, it is always today. And you don't know how to live today.

So you are in a great trap. Drop that whole structure. Hope is the bondage of man.

Osho: *The Beloved* , Vol. 2, Chapter 8

What are these different "paths," like Yoga, Tantra, Devotion and so on

All the methods that lead man to realization are, essentially, awareness. Their non-essential components may be different.

I have spoken on yoga, on tantra, on Hassidism, on Tao, on Zen, on all possible methods that humanity has tried. I wanted you to be aware of all the ways through which man has been searching to reach the truth that liberates — but each method is essentially awareness.

That's why now I am emphasizing only awareness.

So whatever you are doing, whatever method you are practicing, it makes no difference. Those are different names given by different people in different ages, but they were all practicing awareness.

In essence, it is only awareness that leads you to the ultimate goal.
There are not many paths. There are many names for one path, and that one path is awareness.

Osho: *The Osho Upanishad*, Chapter 13

Is it good to start with a sitting meditation or an active meditation?

You can go into meditation just by sitting, but then be just sitting; do not do anything else. If you can be just sitting, it becomes meditation. Be completely in the sitting; nonmovement should be your only movement. In fact, the word Zen comes from the word zazen, which means, just sitting, doing nothing. If you can just sit, doing nothing with your body and nothing with your mind, it becomes meditation; but it is difficult.
You can sit very easily when you are doing something else but the moment you are just sitting and doing nothing, it becomes a problem. Every fiber of the body begins to move inside; every vein, every muscle, begins to move. You will begin to feel a subtle trembling; you will be aware of many points in the body of which you have never been aware before. And the more you try to just sit, the more movement you will feel inside you. So sitting can be used only if you have done other things first.

You can just walk, that is easier. You can just dance, that is even easier. And after you have been doing other things that are easier, then you can sit. Sitting in a buddha posture is the last thing to do really; it should never be done in the beginning. Only after you have begun to feel identified totally with movement can you begin to feel totally identified with nonmovement.

So I never tell people to begin with just sitting. Begin from where beginning is easy, otherwise you will begin to feel many things unnecessarily — things that are not there.
If you begin with sitting, you will feel much disturbance inside. The

more you try to just sit, the more disturbance will be felt; you will become aware only of your insane mind and nothing else. It will create depression, you will feel frustrated. You will not feel blissful; rather, you will begin to feel that you are insane. And sometimes you may really go insane.

If you make a sincere effort to "just sit," you may really go insane. Only because people do not really try sincerely does insanity not happen more often. With a sitting posture you begin to know so much madness inside you that if you are sincere and continue it, you may really go insane. It has happened before, so many times; so I never suggest anything that can create frustration, depression, sadness — anything that will allow you to be too aware of your insanity. You may not be ready to be aware of all the insanity that is inside you; you must be allowed to get to know certain things gradually. Knowledge is not always good; it must unfold itself slowly as your capacity to absorb it grows.

I begin with your insanity, not with a sitting posture; I allow your insanity. If you dance madly, the opposite happens within you. With a mad dance, you begin to be aware of a silent point within you; with sitting silently, you begin to be aware of madness. The opposite is always the point of awareness. With your dancing madly, chaotically, with crying, with chaotic breathing, I allow your madness. Then you begin to be aware of a subtle point, a deep point inside you that is silent and still, in contrast to the madness on the periphery. You will feel very blissful; at your center there is an inner silence. But if you are just sitting, then the inner one is the mad one; you are silent on the outside, but inside you are mad.

If you begin with something active — something positive, alive, moving — it will be better; then you will begin to feel an inner stillness growing. The more it grows, the more it will be possible for you to use a sitting posture or a lying posture — the more silent meditation will be possible. But by then things will be different, totally different.

A meditation technique that begins with movement, action, helps you in other ways, also. It becomes a catharsis. When you are just sitting, you are frustrated; your mind wants to move and you are just sitting. Every muscle turns, every nerve turns. You are trying to force something upon yourself that is not natural for you; then you have divided yourself into the one who is forcing and the one who is being forced. And really, the part that is being forced and suppressed is the more authentic part; it is a more major part of your mind than the part that is suppressing, and the major part is bound to win.

That which you are suppressing is really to be thrown, not suppressed. It has become an accumulation within you because you have been constantly

suppressing it. The whole upbringing, the civilization, the education, is suppressive. You have been suppressing much that could have been thrown very easily with a different education, with a more conscious education, with a more aware parenthood. With a better awareness of the inner mechanism of the mind, the culture could have allowed you to throw many things.

For example, when a child is angry we tell him, "Do not be angry." He begins to suppress anger. By and by, what was a momentary happening becomes permanent. Now he will not act angry, but he will remain angry. We have accumulated so much anger from what were just momentary things; no one can be angry continuously unless anger has been suppressed. Anger is a momentary thing that comes and goes: if it is expressed, then you are no longer angry. So with me, I would allow the child to be angry more authentically. Be angry, but be deep in it; do not suppress it.

Of course, there will be problems. If we say, "Be angry," then you are going to be angry with someone. But a child can be molded; he can be given a pillow and told, "Be angry with the pillow. Be violent with the pillow." From the very beginning, a child can be brought up in a way in which the anger is just deviated. Some object can be given to him: he can go on throwing the object until his anger goes. Within minutes, within seconds, he will have dissipated his anger and there will be no accumulation of it.

You have accumulated anger, sex, violence, greed, everything! Now this accumulation is a madness within you. It is there, inside you. If you begin with any suppressive meditation — for example, with just sitting — you are suppressing all of this, you are not allowing it to be released. So I begin with a catharsis. First, let the suppressions be thrown into the air; and when you can throw your anger into the air, you have become mature.

If I cannot be loving alone, if I can be loving only with someone I love, then, really, I am not mature yet. Then I am depending on someone even to be loving; someone must be there, then I can be loving. Then that loving can only be a very superficial thing; it is not my nature. If I am alone in the room I am not loving at all, so the loving quality has not gone deep; it has not become a part of my being.

You become more and more mature when you are less and less dependent. If you can be angry alone, you are more mature. You do not need any object to be angry. So I make a catharsis in the beginning a must. You must throw everything into the sky, into the open space, without being conscious of any object.

Be angry without the person with whom you would like to be angry. Weep without finding any cause; laugh, just laugh, without

anything to laugh at. Then you can just throw the whole accumulated thing — you can just throw it. And once you know the way, you are unburdened of the whole past.

Within moments you can be unburdened of the whole life — of lives even. If you are ready to throw everything, if you can allow your madness to come out, within moments there is a deep cleansing. Now you are cleansed: fresh, innocent — you are a child again. Now, in your innocence, sitting meditation can be done — just sitting, or just lying or anything — because now there is no mad one inside to disturb the sitting.

Cleansing must be the first thing — a catharsis — otherwise, with breathing exercises, with just sitting, with practicing asanas, yogic postures, you are just suppressing something. And a very strange thing happens: when you have allowed everything to be thrown out, sitting will just happen, asanas will just happen — it will be spontaneous.

You may not have known anything about yoga asanas but you begin to do them. Now these postures are authentic, real. They bring much transformation inside your body because now the body itself is doing them, you are not forcing them. For example, when someone has thrown many things out, he may begin to try to stand on his head. He may have never learned to do shirshasan, the headstand, but now his whole body is trying to do it. This is a very inner thing now; it comes from his inner body wisdom, not from his mind's intellectual, cerebral information. If his body insists, "Go and stand on your head!" and he allows it, he will feel very refreshed, very changed by it.

You may do any posture, but I allow these postures only when they come by themselves. Someone can sit down and be silent in siddhasan or in any other posture, but this siddhasan is something quite different; the quality differs. He is trying to be silent in sitting — but this is a happening, there is no suppression, there is no effort; it is just how your body feels. Your total being feels to sit. In this sitting there is no divided mind, no suppression. This sitting becomes a flowering.

You must have seen statues of Buddha sitting on a flower, a lotus flower. The lotus is just symbolic; it is symbolic of what is happening inside Buddha. When "just sitting" happens from the inside, you feel just like the opening of a flower. Nothing is being suppressed from the outside; rather, there is a growth, an opening from the inside; something inside opens and flowers. You can imitate Buddha's posture, but you cannot imitate the flower. You can sit completely buddhalike — even more buddhalike than Buddha — but the inside flowering will not be there. It cannot be imitated.

You can use tricks. You can use breathing rhythms that can force

you to be still, to suppress your mind. Breath can be used very suppressively because with every rhythm of breath a particular mood arises in your mind. Not that other moods disappear; they just go into hiding.

You can force anything on yourself. If you want to be angry, just breathe the rhythm that happens in anger. Actors do it, when they want to express anger they change their breathing rhythm; the breathing rhythm must become the same as when there is anger. By making the rhythm fast they begin to feel anger, the anger part of the mind comes up.
So breathing rhythm can be used to suppress the mind, to suppress anything in the mind. But it is not good, it is not a flowering. The other way is better; when your mind changes and then, as a consequence, your breath changes; the change comes first from the mind.
So I use breathing rhythm as a sign. A person who remains at ease with himself constantly remains in the same breathing rhythm; it never changes because of the mind. It will change because of the body — if you are running it will change — but it never changes because of the mind.

So tantra has used many, many breathing rhythms as secret keys. They even allow sexual intercourse as a meditation, but they allow it only when your breathing rhythm remains constant in intercourse, otherwise not. If the mind is involved, then the breathing rhythm cannot remain the same, and if the breathing rhythm remains the same, the mind is not involved at all. If the mind is not involved even in such a deep biological thing as sexual intercourse, then the mind will not be involved in anything else.

But you can force. You can sit and force a particular rhythm on your body, you can create a fallacious buddhalike posture, but you will just be dead. You will become dull, stupid. It has happened to so many monks, so many sadhus; they just become stupid. Their eyes have no light of intelligence; their faces are just idiotic, with no inner light, no inner flame. Because they are so afraid of any inner movement, they have suppressed everything — including intelligence. Intelligence is a movement, one of the most subtle movements, so if all inner movement is suppressed, intelligence will be affected.

Awareness is not a static thing. Awareness, too, is movement — a dynamic flow. So if you start from the outside, if you force yourself to sit like a statue, you are killing much. First be concerned with catharsis, with cleaning out your mind, throwing everything out, so that you become empty and vacant — just a passage for something from the beyond to enter. Then sitting becomes helpful, silence becomes helpful, but not before.

To me, silence in itself is not something worthwhile. You can create a silence that is a dead silence. Silence must be alive,

dynamic. If you "create" silence, you will become more stupid, more dull, more dead; but this is easier in a way, and so many people are doing it now. The whole culture is so suppressive that it is easier to suppress yourself still more. Then you do not have to take any risks, then you do not have to take a jump.

People come to me and say, "Tell us a meditation technique that we can practice silently." Why this fear? Everyone has a madhouse inside and still they say, "Tell us a technique that we can do silently." With a silent technique you can only become more and more mad — silently — and nothing else.

The doors of your madhouse must be opened! Don't be afraid of what others will say. A person who is concerned about what others think can never go inward. He will be too busy worrying about what others are saying, what they are thinking.

If you just sit silently, closing your eyes, everything will be okay; your wife or your husband will say that you have become a very good person. Everyone wants you to be dead; even mothers want their children to be dead — obedient, silent. The whole society wants you to be dead. So-called good men are really dead men.

So don't be concerned with what others think, don't be concerned about the image that others may have of you. Begin with catharsis and then something good can flower within you. It will have a different quality, a different beauty, altogether different; it will be authentic.

When silence comes to you, when it descends on you, it is not a false thing. You have not been cultivating it; it comes to you; it happens to you. You begin to feel it growing inside you just like a mother begins to feel a child growing. A deep silence is growing inside you; you become pregnant with it. Only then is there transformation; otherwise it is just self-deception. And one can deceive oneself for lives and lives — the capacity to do so is infinite.

Osho: *Meditation: The Art of Ecstasy*, Chapter 4

What is vipassana?

Vipassana is such a simple thing that even a small child can do it. In fact, the smallest child can do it better than you, because he is not yet filled with the garbage of the mind; he is still clean and innocent….

Vipassana can be done in three ways — you can choose which one suits you the best. The first is: Awareness of your actions, your body, your mind, your heart. Walking, you should walk with awareness. Moving your hand, you should move with awareness, knowing perfectly that you are moving the hand. You can move it without any consciousness, like a mechanical thing. You are on a morning walk; you can go on walking without being aware of your feet. Be alert of the movements of

your body. While eating, be alert of the movements that are needed for eating. Taking a shower, be alert of the coolness that is coming to you, the water falling on you and the tremendous joy of it.... Just be alert. It should not go on happening in an unconscious state.

And the same about your mind: whatever thought passes on the screen of your mind, just be a watcher. Whatever emotion passes on the screen of your heart, just remain a witness — don't get involved, don't get identified, don't evaluate what is good, what is bad; that is not part of your meditation. Your meditation has to be choiceless awareness.

You will be able one day even to see very subtle moods: how sadness settles in you just like the night is slowly, slowly settling around the world, how suddenly a small thing makes you joyous.

Just be a witness. Don't think, "I am sad." Just know, "There is sadness around me, there is joy around me. I am confronting a certain emotion or a certain mood." But you are always far away: a watcher on the hills, and everything else is going on in the valley. This is one of the ways vipassana can be done.

And for a woman, my feeling is that it is the easiest, because a woman is more alert of her body than a man. It is just her nature. She is more conscious of how she looks, she is more conscious of how she moves, she is more conscious of how she sits; she is always conscious of being graceful. And it is not only a conditioning; it is something natural and biological.

Mothers who have experienced having at least two or three children, start feeling after a certain time whether they are carrying a boy or girl in their womb. The boy starts playing football; he starts kicking here and there, he starts making himself felt — he announces that he is here. The girl remains silent and relaxed; she does not play football, she does not kick, she does not announce. She remains as quiet as possible, as relaxed as possible.
So it is not a question of conditioning, because even in the womb you can see the difference between the boy and the girl. The boy is hectic; he cannot sit in one place. He is all over the place. He wants to do everything, he wants to know everything. The girl behaves in a totally different way….

The second form is breathing, becoming aware of breathing. As the breath goes in, your belly starts rising up, and as the breath goes out, your belly starts settling down again. So the second method is to be aware of the belly, its rising and falling. Just the very awareness of the belly rising and falling ... And the belly is very close to the life sources because the child is joined with the mother's life through the navel. Behind the navel is his life's source. So when the belly rises up, it is really the life energy, the spring of life that

is rising up and falling down with each breath. That too is not difficult, and perhaps may be even easier, because it is a single technique.

In the first, you have to be aware of the body, you have to be aware of the mind, you have to be aware of your emotions, moods. So it has three steps. The second sort has a single step: just the belly, moving up and down. And the result is the same. As you become more aware of the belly, the mind becomes silent, the heart becomes silent, the moods disappear.

And the third is to be aware of the breath at the entrance, when the breath goes in through your nostrils. Feel it at that extreme — the other polarity from the belly — feel it from the nose. The breath going in gives a certain coolness to your nostrils. Then the breath going out ... breath going in, breath going out....

That too is possible. It is easier for men than for women. The woman is more aware of the belly. Most men don't even breathe as deep as the belly. Their chest rises up and falls down, because a wrong kind of athletics prevails over the world. Certainly it gives a more beautiful form to the body if your chest is high and your belly is almost non-existent.
Man has chosen to breathe only up to the chest, so the chest becomes bigger and bigger and the belly shrinks down. That appears to him to be more athletic. Around the world, except in Japan, all athletes and teachers of athletes emphasize breathing by filling your lungs, expanding your chest, and pulling the belly in. The ideal is the lion whose chest is big and whose belly is very small. So be like a lion; that has become the rule of athletic gymnasts and the people who have been working with the body.

Japan is the only exception, where they don't care that the chest should be broad and the belly should be pulled in. It needs a certain discipline to pull the belly in; it is not natural. Japan has chosen the natural way; hence you will be surprised to see a Japanese statue of Buddha. That is the way you can immediately discriminate whether the statue is Indian or Japanese. The Indian statues of Gautam Buddha have a very athletic body: the belly is very small and the chest is very broad. But the Japanese Buddha is totally different; his chest is almost silent, because he breathes from the belly, but his belly is bigger. It doesn't look very good because the idea prevalent in the world is the other way round, and it is so old. But breathing from the belly is more natural, more relaxed.

In the night it happens when you sleep: you don't breathe from the chest, you breathe from the belly. That's why the night is such a relaxed experience. After your sleep, in the morning you feel so fresh, so young, because the whole night you were breathing naturally...you were in Japan!

These are the two points: if you are afraid that breathing from the belly and being attentive to its rising and falling will destroy your athletic form...men may be more interested in that athletic form. Then for them it is easier to watch near the nostrils where the breath enters. Watch, and when the breath goes out, watch.

These are the three forms. Any one will do. And if you want to do two forms together, you can do two forms together; then the effort will become more intense. If you want to do all three forms together, you can do all three forms together. Then the process will be quicker. But it all depends on you, whatever feels easy. Remember: easy is right.

As meditation becomes settled, mind silent, the ego will disappear. You will be there, but there will be no feeling of "I." Then the doors are open. Just wait with a loving longing, with a welcome in the heart for that great moment, the greatest moment in anybody's life — enlightenment.

It comes ... it certainly comes. It has never delayed for a single moment. Once you are in the right tuning, it suddenly explodes in you, transforms you. The old man is dead and the new man has arrived.

Big Chief Sitting Bull had been constipated for many moons. So he sent his favorite squaw to the medicine man for help. The medicine man gave the squaw three pills and told her to give them to the chief, and then report back to him the next morning.
The next morning the squaw came back with the message, "Big chief no shit." So the medicine man told her to double the dose.
The next day, she came back with the message, "Big Chief no shit." So again he told her to double the dose.
Again she came back with the same message. This went on for a week, and finally the medicine man told the squaw to give Sitting Bull the whole box.
The next morning, she came back with a very sad expression. "What is wrong, my child?" asked the medicine man. The little squaw looked at him with tears in her eyes and said, "Big Shit, no chief!"

One day it will happen to you, and that will be a great moment. That's what I am calling the right moment.

Osho: *The New Dawn* , Chapter 16

Meditation or therapy — sex, love, and death?

Working with people, three fears continuously come up in them. It is the fear of going crazy, the fear of letting go in sexual orgasm, and the fear of dying. Can you please comment on this?

It is really very significant an existential question. In these three fears humanity has lived for thousands of years. They are not personal, they are collective.

They come from the collective unconscious.

The fear of going crazy is in everyone, for the simple reason, because their intelligence has not been allowed to develop. Intelligence is dangerous to the vested interest. So for thousands of years they have been cutting the very roots of intelligence.

In Japan they have a certain tree, which is thought to be a great art, but it is simply murder. The trees are four hundred, five hundred years old and six inches high. Generations of gardeners have taken care of them. The technique is the trees are put in a pot without any bottom. So they go on cutting their roots. They don't allow their roots to go into the earth. And when you don't allow the roots to go deeper, the tree simply grows old, it never grows up. It is a strange phenomenon to see that tree. It looks ancient, but it has only grown old, old, old, but it has never grown up. It has never blossomed, it has never given any fruits.

And that is exactly the situation of man. His roots are cut. Man lives almost uprooted. He has to be made uprooted, so that he can become dependent on the society, on the culture, on the religion, on the state, on the parents, on everybody. He has to depend. He himself has no roots. The moment he becomes aware that he has no roots, he feels he is going crazy, he is going insane. He is losing every support, he is falling into a dark ditch... because the knowledge is borrowed, it is not his own. The respectability is borrowed. He himself has no respect for his own being. His whole personality is borrowed from some source — the university, the church, the state. He himself has nothing of his own.

Just think of a man who lives in a grand palace with everything conceivable for his luxuries. And one day suddenly you make him aware that the palace does not belong to him, neither this luxuries belong to him. They belong to somebody else who is coming and you will be thrown out. He will go crazy.

So in deep therapy you will come across this point and the person has to face it and allow it. Go crazy. Allow in the therapy the situation that the person can go crazy. Ones he goes crazy, he will drop the fear. Now he knows what craziness is. The fear is always of the unknown. Let him go crazy and he will soon calm down, because there is no real base to his fear. It is a fear projected by the society.

The parents say if you don't follow us, if you disobey, you will be condemned. The Jewish God says in Talmud "I am a very jealous God, very angry God. Remember that I am not nice, I am not your uncle." And all the religions have been doing it.

So just go off the way, which is followed by, the mob and they will declare you crazy. So everybody goes on clinging to the crowd, remaining part of a religion, a church, a party, a

nation, a race. He's afraid to be alone, and that's what you are doing when you bring him to his own depths. All that crowd, all those connections, disappear. He's left alone and there is nobody else on whom he has always depended.

He has not of his own intelligence — that is the problem. Unless he starts growing his own intelligence, he will always remain afraid of being crazy. Not only that, the society can make him crazy any moment. If the society wants to make him crazy, if that is in their favor, they will make him crazy.

In Soviet Union it happens almost everyday. I am taking the example of Soviet Union because they do it more scientifically, methodologically. It happens everywhere all over the world, but their methods are very primitive. For example, in India if a person behaves in a way, which is not approved, he is made an outcast. He cannot get any support from anyone in the town. People will not even speak to him. His own family will close the doors upon his face. The man is bound to go crazy. You are driving him crazy.

But in Soviet Russia they do it more methodologically and they have done it to such people who were Nobel prize winners, who had intelligence, but an intelligence, which was always under control, under the obedience of the state. And just a single disobedience... because they got the Nobel prize, and Russian government did not want them to have it, because it comes from a capitalist world, and to the government of Russia it seems like a bribery. This is how they purchase people, and these are the people who have all the secrets of science. They don't want to be world known, they don't want to be in contact with other scientists, they don't allow them to accept Nobel prize. But if the person insists, then the result is he is put into a hospital.

He goes on saying that, "I am perfectly healthy; why I am being put in the hospital?" They say, "Because the doctors feel you are going to be sick. The early symptoms are there, you may not be aware." And they go on injecting the person, he knows nothing of, and within fifteen days he is mad. They have made him through their chemicals mad. And when he is perfectly mad, then they produce him in the court that this man is insane, that he should be removed from his job, and that he should be sent into a mental asylum. And then nobody ever hears what happened to those people.

This is doing it scientifically. But every society has been doing it, and the fear has entered into to very deep realms of unconsciousness. And the work of therapy is to make the person free of that fear. If he is free of that fear, he is free of society, free of culture, free of religion, free of God, heaven, hell, and all nonsense. All that nonsense is significant because of this fear, and to make that nonsense significant the fear has been

created. It is the ugliest crime one can think of. It is being done to every child around the world every moment, and the people who are doing have no bad intentions. They think they are doing something for the best of the child. They have been conditioned by their parents. They are transferring the same conditioning to their children.

But basically the whole humanity stands on the verge of madness. In deep therapy the fear grips suddenly, because the person is losing all the props, supports; the crowd is disappearing farther and farther away; he is being left alone. And suddenly there is darkness and there is fear. He has never been trained, disciplined for being alone and that is the function of meditation. No therapy is complete without meditation, because only meditation can give him his lost roots, his strength of being an individual. There is nothing to fear. But the conditioning is that you have to be afraid on each moment, each step.

The whole humanity lives in a paranoia. This humanity could have lived in paradise; it is living in hell. So help the person to understand that this is nothing to be worried, there is nothing to be afraid. It is a created fear. Every child is born fearless. He can play with the snakes with no fear. He has no idea of fear or death or anything. Meditation brings the person back to his childhood. He is reborn.

So help the person to understand why the fear is. Make it clear that it is a phony phenomenon, imposed upon him. So there is no need to be worried: in this situation you can go crazy. Don't be afraid. Enjoy for the first time you have got a situation in which you can be crazy and yet not condemned, loved, respected. And the group has to respect the person, love the person — he needs it, and he will cool down. And he will come out of the fear with a great freedom, with great stamina, strength, integrity.

The second fear is of sexual orgasm. That too is created by religions. All religions are existing because they have turned man against his own energies. Sex is man's whole energy, his life energy, and religious prophets and messiahs, messengers of God, they all are doing the same work in different words, different languages, but their work is the same... to make man an enemy of himself.

And the basic strategy is — because sex is the most powerful energy in you — sex should be condemned, a guilt should be created. Then arises a problem for the individual. His nature is sensuous, sexual, and his mind is full of garbage against it. He is in a split. Neither he can drop the mind, because dropping the mind means dropping the society, the religion, the prophet, Jesus Christ, and God, everything. He's not capable to do that unless he has become an individual and is able to be alone without any fear.

So man is afraid of sex as far as his mind is concerned, but his

biology has nothing to do with the mind. The biology has not received any information from the mind. There is no communication. The biology has its own way of functioning, so the biology will draw him towards sex and his mind will be standing there continuously condemning him. So he makes love, but in a hurry. That hurry has a very psychological reason. The hurry is he is doing something wrong. He is doing something against God, against religion. He is feeling guilty and he cannot manage not to do it, so the only compromise is: do it, but be quick. That avoids the orgasm.

Now there are implications upon implications. A man who has not known orgasm feels unfulfilled, frustrated, angry, because he had never been in a state which nature provides freely, where he could have relaxed totally and become one with the existence, at least for few moments.

Because of his hurry he cannot manage the orgasm. Sex has become equivalent to ejaculation. That is not true as far as nature is concerned. Ejaculation is only a part, which you can manage without orgasm. You can reproduce children, so biology is not worried about your orgasm. Your biology is satisfied if you reproduce children, and they can be reproduced only by ejaculation, there is no need for orgasm.

Orgasm is a tremendous gift of nature. Man is deprived and because he is so quick in making love that the woman is deprived. The woman needs time to warm up. Her whole body is erotic, and unless her whole body is throbbing with joy, she will not be able to experience orgasm. For that there is no time.

So for millions of years women have been completely denied their birthright. That's why they have become so bitchy, so continuously nagging, always ready to fight. There is no possibility of having a conversation with a woman. You are living with a woman for years, but there is not a single conversation that you can recall when you both were sitting together talking about great things of life. No. All that you will remember will be fighting, throwing things, being nasty, but the woman is not responsible for it. She's being deprived of her whole possibility of blissfulness. Then she becomes negative. And this has given chance to the priests. All the churches and the temples are filled up with women because they are the losers, more than men. Because the more man's orgasm is local; his whole body is not erotic. So his whole body does not suffer any damage if there is no orgasmic experience, but the woman's whole body suffers.

But it is good business for religions. Unless people are psychologically suffering, they will not come to the churches. They will not listen to all kinds of idiotic theologies. And because they are suffering, they want some consolation, they want some hope, at least after death. In life they know there is no

hope; it is finished. And this gives a chance to religions to show to men and women both that sex is absolutely futile. It has no meaning, no significance. You are unnecessarily losing your energy, wasting your energy, and their argument seems to be correct because you have never experienced anything.

So by preventing the orgasmic experience religions have made men and women slaves. Now the same slavery functions for other vested interests. The latest priest is the psychoanalyst. Now he's exploiting the same thing. And I was amazed to know that almost all new priests, particularly Christians, study psychology in their theological colleges. Psychology, psychoanalysis have become their necessary part of education. Now what psychology has to do with Bible? What psychoanalysis has to do with Jesus Christ? They are being trained in psychology and psychoanalysis, because it is clear that the old priest is disappearing, losing his grip over people. The priest has to be made up-to-date, so he can function not only as a religious priest, but also as a psychoanalyst, psychologist. Naturally the psychologist cannot compete with him. He has something more: religion.

But this whole thing has happened through a simple device of condemning sex. So when in your groups you find people fearing of orgasm, help them to understand that orgasm is going to make you more sane, more intelligent, less angry, less violent, more loving. Orgasm is going to give you your roots, which have been taken away from you. So don't be worried. And mixed will be the fear in orgasm that one may go crazy. If in orgasm one goes crazy, help him to go crazy. Only then he will be able to have it in its totality. But the orgasm relaxes every fiber of your mind, your heart, your body.

It is immensely important for meditation that a person has the experience of orgasm. Then you can make him understand what meditation is. It is an orgasmic experience with the whole existence. If the orgasm can be so beautiful and so beneficial, so healthy with a single human being, meditation is getting into oneness with the whole that surrounds you, from the smallest blade of grass to the biggest star, millions of years away.

This... once he experiences.... The question is always the first experience. Once he knows it, that that craziness was not craziness, but a kind of explosion of joy, and that cools down and leaves him behind, healthier, more whole, more intelligent, then the fear of orgasm is disappeared. And with it he is finished with the religion, with the psychoanalysis and all kinds of nonsense for which he is paying so tremendously. And the third fear you say is of death. The first is of being alone. Much of the fear of death will be destroyed by the first experience of being alone and having no fear. The remaining much of the fear of death will be immediately

destroyed by the experience of orgasm, because in the orgasm the person disappears. The ego is no more. There is an experiencing, but the experiencer is no more.

These first two steps will help to solve the third step very easily. And with each step you have to go on deepening his meditativeness. Any therapy without meditation cannot help much. It is just super fear, touching here and there, and soon the man will be same again. A real transformation has never happened without meditation, and these are beautiful situations as far as meditation is concerned.

So use the first to make him alone. Use the second to give him courage and tell him to drop all thoughts, just go crazily orgasmic. Don't bother what happens. We are here to take care of you. With these two steps the third will be very easy. That is the easiest. It looks the biggest fear of man. It is not true. You don't know death; how can you be afraid of it? You have always seen other people dying. You have never seen yourself dying. Who knows, you are maybe the exception, because there is no proof that you are going to die. Those who have died have given proof that they were mortals.

When I was in the university and learning logic from my professor, in every logic book, in every university around the world, the same Aristotelian syllogism is being taught. Man is mortal. Socrates is a man. Therefore Socrates is mortal. And when I was taught that syllogism for the first time, I stood up and I said, "Wait. I may be the exception. Up to now I have been the exception. Why not tomorrow? About Socrates I accept the syllogism is true because he is dead, but what about me? What about you? What about all these people who are living? They have not died yet."

Experiencing death — people dying in disgust, in misery, in suffering, in all kinds of pain, old age — that gives you the fear of death. Because nobody has known the death of an enlightened man, how beautifully he dies, how joyously he dies. The moment of his death is of tremendous luminosity, silence, as if joy is radiating from every pore of his being. Those who are near him, those who have been fortunate to be near him, will be simply surprised that death is far more glorious than life has ever been.

But this kind of death happens only to people who have lived totally, without fear, who have lived orgasmically, without bothering about idiots what they are saying. They know nothing about it, and they go on saying about it.

The fear of death will be the simplest out of the three. You have to solve the first two, and then you tell the person that death is not the end of life. If you meditate deeply and reach to your innermost center you will suddenly find an eternal life

current. The bodies... there have been many. There have been many forms to your being, but you are just the same. But it has to be not just a belief — it has to be made their experience.

So remember one thing: your therapy groups should not be ordinary therapy — just somehow whitewashing and giving a man a feeling that he has learned something, he has experienced something and after a week or two he is the same. There is not a single person in the whole world who is totally psychoanalyzed. And there are thousands of psychoanalysts doing psychoanalysis, and not a single case they have been able to complete yet, for the simple reason because they have nothing to do with meditation. And without meditation you can go on painting on the surface, but the inner reality remains the same.

My therapists have to introduce meditation as the very center of therapy, and everything else should revolve around it. Then we have made therapy something really valuable. Then it is not only the need those who are sick or of those who are somehow mentally unbalanced, or of those who feel fears, jealousies, violence. This is a negative part of therapy.

Our therapies should be that we give the person his individuality back. We give him his childhood and innocence back. That we give him integrity, crystallization, so that he never fears death. And once the fear of death disappears all other fears are very small, they will follow it, they will simply disappear.

And we have to teach people how to live totally and wholly, against the teachings of all the religions. They teach renounce. I teach rejoice.

Osho: *The Last Testament*, Vol. 2, Chapter 16 (Available on audiotape only)

What is meant by "the head?" And what is "the way of the heart?"

The first thing to be understood is that there is no way, either of head or of heart. Every way leads you away, away from the truth that you are.

It would have been so easy if there were a truth somewhere. Howsoever difficult the way, people would have reached. The more difficult, the more far away the truth was, the more challenging to the ego. If man's ego challenges him to reach the highest peak in the Himalayas, Everest, where nothing is to be found; if man's ego gives him incentive to waste billions of dollars to reach the moon, risking lives.... But man has reached the moon. And the first man who walked on the moon must have looked silly to himself — there was nothing for which so much endeavor, technology, preparation was needed.

Remember, the ego wants challenges.
It lives through challenge.
Why have so few people been

able to have a glimpse of the truth? — because it is not a challenge; it is not there, it is here within you. It does not need any way, you are already it.

But the question has one other implication too: Will it ever be possible for the head and heart to be married, or are they going to remain forever divorced? It all depends on you, because both are mechanisms. You are neither the head nor the heart. You can move through the head, you can move through the heart. Of course you will reach different places because the directions of the head and the heart are diametrically opposite.

The head will go round and round thinking, brooding, philosophizing; it knows only words, logic, argument. But it is very infertile; you cannot get anything out of the head as far as truth is concerned, because truth needs no logic, no argument, no philosophical research. Truth is so simple; the head makes it so complex. Down the centuries philosophers have been seeking and searching for the truth through the head. None of them has found anything, but they have created great systems of thought. I have looked into all those systems: there is no conclusion.

The heart is also a mechanism — different from the head. You can call the head the logical instrument; you can call the heart the emotional instrument. Out of the head all the philosophies, all the theologies are created; out of the heart, come all kinds of devotion, prayer, sentimentality. But the heart also goes round and round in emotions.

The word "emotion" is good. Watch...it consists of motion, movement. So the heart moves, but the heart is blind. It moves fast, quick, because there is no reason to wait. It does not have to think, so it jumps into anything. But truth is not to be found by any emotionality. Emotion is as much a barrier as logic. The logic is the male in you, and the heart is the female in you. But truth has nothing to do with male and female. Truth is your consciousness. You can watch the head thinking, you can watch the heart throbbing with emotion. They can be in a certain relationship....

Ordinarily, the society has arranged that the head should be the master and the heart should be the servant, because society is the creation of man's mind, psychology, and the heart is feminine. Just as man has kept the woman a slave, the head has kept the heart a slave.

We can reverse the situation: the heart can become the master, the head can become the servant. If we have to choose between the two, if we are forced to choose between the two, then it is better that the heart becomes the master and the head becomes the servant.

There are things which the heart is incapable of. Exactly the same is true about the head. The head cannot love, it cannot feel, it is

insensitive. The heart cannot be rational, reasonable. For the whole past they have been in conflict. That conflict only represents the conflict and struggle between men and women.

If you are talking to your wife, you must know it is impossible to talk, it is impossible to argue, it is impossible to come to a fair decision, because the woman functions through the heart. She jumps from one thing to another without bothering whether there is any relationship between the two. She cannot argue, but she can cry. She cannot be rational, but she can scream. She cannot be cooperative in coming to a conclusion. The heart cannot understand the language of the head.

The difference is not much as far as physiology is concerned, the heart and the head are just a few inches apart from each other. But as far as their existential qualities are concerned, they are poles apart.

My way has been described as that of the heart, but it is not true. The heart will give you all kinds of imaginings, hallucinations, illusions, sweet dreams — but it cannot give you the truth. The truth is behind both; it is in your consciousness, which is neither head nor heart. Just because the consciousness is separate from both, it can use both in harmony. The head is dangerous in certain fields, because it has eyes but it has no legs — it is crippled.

The heart can function in certain dimensions. It has no eyes but it has legs; it is blind but it can move tremendously, with great speed — of course, not knowing where it is going. It is not just a coincidence that in all the languages of the world love is called blind. It is not love that is blind, it is the heart that has no eyes. As your meditation becomes deeper, as your identification with the head and the heart starts falling, you find yourself becoming a triangle. And your reality is in the third force in you: the consciousness. Consciousness can manage very easily, because the heart and the head both belong to it.

You know the story of a blind beggar and a crippled beggar.... They both lived outside the village in the forest. Of course, they were competitors to each other, enemies — begging is a business. But one day the forest was on fire. The cripple had no way to escape, because he could not move on his own. He had eyes to see which way they could get out of the fire, but what use is that if you don't have legs? The blind man had legs, could move fast and get out of the fire, but how was he going to find the place where the fire had not reached yet?

Both were going to die in the forest, burned alive. It was such an emergency that they forgot their competition. In such emergencies only a Jew can remain a businessman, and certainly those two beggars were not Jews. In fact, to be a beggar and a Jew is a contradiction in

terms.

They immediately dropped their antagonism — that was the only way to survive. The blind man took the cripple on his shoulders, they found the way out of the fire. One was seeing, and the other was moving accordingly.

Something like this has to happen within you — of course, in reverse order. The head has the eyes, the heart has the guts to move into anything. You have to make a synthesis between the two. And the synthesis, I have to emphasize, should be that the heart remains the master, and the head becomes the servant. You have as a servant a great asset — your reasoning. You cannot be befooled, you cannot be cheated and exploited. The heart has all feminine qualities: love, beauty, grace. The head is barbarous. The heart is far more civilized, far more innocent.

A conscious man uses his head as a servant, and his heart as the master — just the opposite of the story I told you.

And this is so simple for the man of consciousness to do. Once you are unidentified with head or heart, and you are simply a witness of both, you can see which qualities should be higher, which qualities should be the goal. And the head as a servant can bring those qualities, but it needs to be commanded and ordered. Right now, and for centuries, just the opposite has been happening: the servant has become the master. And the master is so polite, such a gentleman, that he has not fought back, he has accepted the slavery voluntarily. The madness on the earth is the result.

We have to change the very alchemy of man.
We have to rearrange the whole inside of man.

And the most basic revolution in man will come when the heart decides the values. It cannot decide for war, it cannot go for nuclear weapons; it cannot be death-oriented. The heart is life's juice. Once the head is in the service of the heart, it has to do what the heart decides. And the head is immensely capable of doing anything, just right guidance is needed; otherwise, it is going to go berserk, it is going to be mad. For the head there are no values. For the head there is no meaning in anything. For the head there is no love, no beauty, no grace — only reasoning.

But this miracle is possible only by disidentifying yourself from both. Watch the thoughts, because in your watching them, they disappear. Then watch your emotions, sentimentalities; by your watching, they also disappear. Then your heart is as innocent as that of a child, and your head is as great a genius as Albert Einstein, Bertrand Russell, Aristotle.

But the trouble is far bigger than you can conceive. It is a male-dominated society; man has been creating all the rules of the game, the woman has just been following. And the conditioning

has gone so deep, because it has been going on for millions of years.

If in the individual the revolution happens and the heart is re-enthroned, given its right place as the master, and the head given the right place as a great servant, this will affect your whole social structure. You can see it happening in my commune.

The woman is the master; she is not longer mistress, and the man is no longer master. People go on asking me why, for all significant posts, I have chosen women? For the simple reason that the woman will not create the third world war. It has been a historical fact that each war is created by the man, but the woman suffers most. Strange — the man is the criminal and the consequence happens to the woman! The woman loses her husband, the woman loses her children. The woman loses her dignity, because whenever a country is invaded, the soldiers are so much repressed — just like the monks.... Sexually they had no opportunity while the war was going on. When the opportunity arises — they invade a city and conquer it — their first attack is on the woman.

And the war has nothing to do with the woman, she is simply outside of the game — it is a male game, just like boxing — but she has to be raped. Those soldiers are hankering not to be victorious for their nation's glory — that is a faraway thing — they are hankering to get the women of the enemies as quickly as possible. I am putting women in all significant, powerful positions. It is symbolic. Man has a tremendous capacity to do things, but he should not be the guide anymore. He is hung up in his head. He can also become the master if he puts his heart above his head. That's why I said that all of my sannyasins are women — even those who biologically, physiologically, are men. The moment they become sannyasins they have accepted a new structure, they have put something above their head — their heart.

This is what I mean: that even men around me start learning feminine qualities. And feminine qualities are the only qualities worth having.

So there is a possibility, but the possibility has a basic condition to be fulfilled: you become more conscious, a witness, a watcher of all that goes on inside you. The watcher becomes immediately free from identification. Because he can see the emotions, it is an absolute certainty that "I am not the emotions." He can see the thoughts; the simple conclusion is, "I am not my thought process." "Then who am I?" — a pure watcher, a witness. And you reach to the ultimate possibility of intelligence in you: You become a conscious man.

Amongst the whole world sleeping, you become awake, and once you are awake there is no problem. Your very awakening will start shifting things to their

right places. The head has to be dethroned, and the heart has to be crowned again. This change amongst many people will bring a new society, a New Man in the world. It will change so many things, you cannot conceive.

Science will have a totally different flavor. It will not serve death anymore, it will not make weapons that are going to kill the whole of life on the earth. It will make life richer, discover energies which can make man more fulfilled, which can make man live in comfort, in luxury, because the values will have completely changed. It will still be mind functioning, but under the direction of the heart.

My way is the way of meditation. I have to use language, unfortunately, that's why I say my way is the way of meditation: Neither of head nor of heart, but of a growing consciousness, which is above both mind and heart.
This is the key to open the doors for a New Man to arrive on the earth.

Osho: *From the False to the Truth* , Chapter 31

Do I need to make an effort to be aware ?

It is not a question of making efforts to be aware. If you make efforts to be aware, you will create tensions inside yourself — all efforts bring tensions. If you *try* to be aware, you are fighting with yourself; there is no need to fight. Awareness is not a by-product of effort: awareness is a fragrance of let-go: awareness is a flowering of surrender, of relaxation.

Just sit silently in a relaxed state, doing nothing... and awareness will start happening. Not that you have to pull it up from somewhere, not that you have to bring it from somewhere. It will shower on you from nowhere. It will well up from within your own sources. You just be silent, sitting.

But I understand, Asker, your problem. It is very difficult to sit silently; thoughts *go* on coming. So let them come! Don't fight with thoughts and you will not need any energy. Just let them come — what can you do? Clouds come and clouds go; let the thoughts come and let them go whenever they want to go. Don't be on guard, and don't be in a certain attitude that thoughts should come or. should not come — don't be judgmental. Let them come, and let them go whenever they want. You be utterly empty. Thoughts will pass, they will come and go, and slowly, slowly you will see that you remain unaffected by their coming and going. And when you are unaffected by their coming and going, they start disappearing, they evaporate... *Not by your effort,* but by your cool, calm emptiness, your relaxed state.

And don't say that relaxation will need great energy. How can relaxation need great energy? Relaxation simply means you are not doing anything.

Sitting silently,

Doing nothing,
The spring comes
And the grass grows by itself....

Let this mantra sink into your heart. This is the very essence of meditation!... Sitting silently...doing nothing...the spring comes...and the grass grows by itself.... Everything happens! You are not to be a doer.

Don't make awareness your goal, otherwise you have missed my point. I have simply defined. I have said: awareness is virtue, unawareness is sin.

Osho: *Philosophia Perennis*, Vol. 2, Chapter 4

What is the connection between inner and outer beauty?

The outer beauty comes from a different source than the inner. The outer beauty comes from your father and mother: their bodies create your body. But the inner beauty comes from your own growth of consciousness that you are carrying from many lives.
In your individuality both are joined, the physical heritage from your father and mother and the spiritual heritage of your own past lives, its consciousness, its bliss, its joy.
So it is not absolutely necessary that the outer will be a reflection of the inner, nor will vice versa be true, that the inner will correspond with the outer.

But sometimes it happens that your inner beauty is so much, your inner light is so much that it starts radiating from your outer body. Your outer body may not be beautiful, but the light that comes from your sources, your innermost sources of eternal life, will make even a body which is not beautiful in the ordinary sense appear beautiful, radiant. But vice versa it is never true. Your outer beauty is only skin-deep. It cannot affect your inner beauty. On the contrary the outer beauty becomes a hindrance in search of the inner: you become too identified with the outer. Who is going to look for the inner sources? Most often it happens that the people who are outwardly very beautiful, are inwardly very ugly. Their outer beauty becomes a cover-up to hide themselves behind, and it is experienced by millions of people every day. You fall in love with a woman or a man, because you can see only the outer. And just within a few days you start discovering his inner state; it doesn't correspond to his outer beauty. On the contrary it is very ugly.

For example, Alexander the Great had a very beautiful body but he killed millions of people, just to fulfill his ego that he is the world conqueror. He met one man, Diogenes, when he was on his way to India, who lived naked, the only man in Greece who did, unique in a way. His beauty was tremendous, not just the outer, but the inner radiance was so much and so dazzling that even Alexander had to stop his armies when he was close by

in a forest near a river. He stopped the armies and went to see Diogenes alone; alone, because he did not want anybody to know that there exists a man who is far more beautiful than Alexander himself.

It was early morning and Diogenes was taking a sunbath, naked on the riverbank. Alexander could not believe that a beggar ... He had nothing, no possessions -- even Buddha used to have a begging bowl, but that too Diogenes had thrown away. He was absolutely without any possessions, exactly as he was born, naked.

Alexander could not believe his eyes. He had never seen such a beautiful personality and he could see that this beauty was not just on the outer side. Something infiltrated from the inner; a subtle radiation, a subtle aura surrounded him. All around him there was a fragrance, a silence.

If the inner becomes beautiful -- which is in your hands -- the outer will have to mold itself according to the inner. The outer is not essential, it will have to reflect the inner in some way.

But the converse is not true at all. You can have plastic surgery, you can have a beautiful face, beautiful eyes, a beautiful nose; you can change your skin; you can change your shape. That is not going to change your being. Inside you will still remain greedy, full of lust, violence, anger, rage, jealousy, with a tremendous will to power. All these things the plastic surgeon can do nothing about.

For that you will need a different kind of surgery. It is happening here: you are on the table. As you become more and more meditative, peaceful, a deep at-onement with existence happens. You fall into the rhythm of the universe. The universe also has its own heartbeat. Your heartbeat, once it starts in rhythm with the universal heartbeat, will have transformed your being from that ugly stage of animality, into authentic humanity.

And even the human is not the end. You can go on searching deeper and there is a place where you transcend humanity and something of the divine enters in you. Once the divine is there, it is almost like a light in a dark house. The windows will start showing the light; even the cracks in the wall or the roof or the doors will start showing the inner light.

The inner is tremendously powerful, the outer is very weak. The inner is eternal, the outer is very temporary. How many years do you remain young? And as youth fades away you start feeling that you are becoming ugly, unless your inner being is also growing with your age. Then even in your old age you will have a beauty that the youth may feel jealous of.

Remember, from the inner the change to the outer happens, but I am not making it inevitable. Most often it happens, but

sometimes the outer is in such a rotten state that even the inner radiation cannot change it.

There have been cases on record: one very great mystic of India -- I have spoken on him for almost half a year continuously. His name was Ashtavakra. And what he has written is tremendously important; each sentence has so many dimensions to be explored, but the man himself was in a very difficult situation.

Ashtavakra -- the name was given to him, because he was almost like a camel. In eight places he was distorted in the body -- one leg was longer, one arm was shorter, his back was bent -- in eight places he was distorted. That's how he was born, with a crippled, distorted body. But even in a crippled and distorted body the soul is as beautiful as in the most beautiful body.

He became enlightened, but his body was too rigid to change with his inner change. His eyes started showing something of the beauty, but the whole body was in such a mess.
The story is that the emperor of India in those days was Janak and he was very much interested in philosophical discussions. Each year he used to call a big conference of all the scholars, philosophers, theologians or whoever wanted to participate. It was a championship competition. One very famous philosopher, Yagnavalkya came a little late. The conference had started and he saw standing outside one thousand beautiful cows. Their horns were covered with gold and diamonds. This was going to be the prize for the champion. It was a hot day and the cows were perspiring.

He told his disciples, "You take these cows. As far as winning the competition is concerned, I am certain. Why should the cows suffer here? You take them to our place." They had their own place in the forest.

Even Janak could not prevent him, because he knew that he had been the champion continuously for five years, and he would be the champion this time, because there was nobody else who could defeat him. It is not right to take the reward before you have won, but his victory was so certain to everybody that nobody objected. And his disciples took away all the cows.

While Yagnavalkya was discussing, a very unknown scholar was also present in the conference. Ashtavakra was this unknown philosopher's son. His mother was waiting for her husband to come home. It was getting late and the meal was getting cold. So she sent Ashtavakra to bring his father home, because he could not win the competition. Why should he unnecessarily waste his time? He was a poor scholar and there were great scholars there. Ashtavakra went. There were at least one thousand people in the conference, the highly cultured and sophisticated scholars of the country.

As Ashtavakra entered, looking at his distorted body they all started laughing. But Ashtavakra was a man of tremendous integrity. As they started laughing, he laughed even louder. Because of his loud laugh they stopped. They could not believe that he was laughing.

Janak asked him, "I can understand why they are laughing -- because of your body; but I cannot understand why you are laughing. And you stopped all their laughing with your laughter." A single man stopped one thousand people's laughter.

Ashtavakra said to Janak, "I thought this conference was for scholars and philosophers, but these are all shoemakers. They can understand only the skin. They cannot see the inner, they can only see the outer."

There was a great silence. What he was saying had a great truth in it. Janak dissolved the conference and said, "Now I would like to inquire of Ashtavakra only. He has defeated you all just by his laughter and his statement that, `You can't see the inner, you can only see the outer; you are all shoemakers.' Shoemakers work with the skin of different animals. I dissolve the conference and, Yagnavalka, return those one thousand cows, because you also laughed. And when Ashtavakra laughed, you also stopped!"

It was a very strange situation; it had never happened before. And then began the long inquiry of Janak, the emperor. He asked questions and Ashtavakra answered them. Each answer in itself carried so much meaning and significance.

Because his body was in such a bad shape he could not get identified with it. Sometimes blessings come in such disguise. He could not go out, because wherever he went people would laugh, "Look at that man! Have you seen anything uglier than this?"

So most of the time he was in the house, meditating, figuring out, "Who am I? Certainly I am not this body, because I can be aware of this body, I can observe this body from within. Certainly that awareness has to be different from the body."

Because of his crippled body he experienced enlightenment. The only barrier is identification with the body. But he could not identify, the body was so ugly. He never looked in a mirror; it would have been such a shock.

But Yagnavalkya had to return those one thousand cows to Ashtavakra's house. He was young and he defeated one thousand old philosophers in the ancient scriptures.

It is one of the strangest things in this country that on every book written by any prominent mystic there have been hundreds of commentaries, but nobody has commented before me on Ashtavakra. And he must be at least five thousand years old. For

five thousand years nobody has bothered to look into his statements, which are so significant.

But his inner enlightenment, his inner understanding could not change his outer appearance. And yet for those who are going deeper into themselves, the outer does not matter. They would have seen even in Ashtavakra tremendous beauty, but it would not have been of the outer circumference, but of the center.

Most often the inner change changes the outer, if the outer is not too rigid. But the outer never changes the inner.

You need to have eyes, going deep into people's beings, which is possible only if you are going inwards yourself. The deeper you go into yourself the deeper you can look into other people's beings. And then a totally new world opens its doors.

Flanagan is on his deathbed and Father Murphy has come to give him the last rites. "Open your eyes," says the priest. "We have got to save your immortal soul."
Flanagan opens one eye, closes it and tries to doze off. He is having such a nice snooze.
"Come on now!" says Father Murphy. "If you don't want to confess, at least answer me this: do you renounce the devil and all his works?"
"Well, I don't know," says Flanagan, opening one eye again. "At a time like this it doesn't seem very smart to upset anyone."

The inner comes out, you cannot hide it much. Now he is being very calculating. At the time of death, unnecessarily annoying anybody ... and who knows where you are going? It is better to keep silent.

A wealthy widower and his beautiful daughter are on a sea cruise. By chance the girl falls overboard, and Rubin Fingelbaum, aged seventy, splashes in afterwards and rescues her. After the two are brought on board the ship, the widower throws his arms around Rubin.
"You saved my daughter's life," he cries. "I'm a rich man -- I will give you anything! Ask for whatever you want!"
"Just answer me one question," replies Rubin. "Who pushed me?"

What is inside is bound to come outside.
How can you hide it?

An old black preacher had used the letters B.S., M.S. and Ph.D. after his name for many years without ever having had anyone from his congregation ask what they meant. Finally a nosey old woman questions him about it.
"Well, sister," he answers. "You know what B.S. stands for, don't you?"
"I sure do," says the lady indignantly. "Bull shit!"
"Right," says the preacher. "And M.S. just means more of the same, and Ph.D. means piled high and deep."

That's the inner side of most people: bull shit, B.S.; M.S., more of the same; and Ph.D.,

piled high and deep.

No plastic surgeon can change it. But you are capable of changing it yourself. It is within your hands. Nobody can do anything about your inner being except you. You are the master of your inner world. And as the inner world becomes silent, naturally your eyes become deeper, with an oceanic depth. As your inner being becomes cloudless your face also becomes cloudless, just an open sky. As your inner being comes to discover the source of your life, the flame of your life, something of that flame starts radiating from every pore of your body.

This is the rule. Ashtavakra is an exception. Exceptions don't make the rule, they only prove the rule. But it has never happened vice versa before, and I don't think it can ever happen.

We are all trying to be beautiful on the outside: all kinds of make-up, all kinds of things are going on to make your outer beautiful.

I Have Heard...
A man was catching flies. Finally after two or three hours' effort he caught four flies. He told his wife, "I have caught four flies: two are male, two are female."
The wife said, "My God, how did you figure out who is male and who is female?"
He said, "Easy! Two were sitting for almost two hours on the mirror and two were for two hours reading the newspaper!"

We are so much identified with the periphery of our being that we have forgotten that the periphery does not exist in itself. There must be a center inside. And the search for the center is the only religious search -- not for God, not for heaven, not for any rewards for your virtues, not to avoid hell and punishment.

There is only one authentic religious search and that is to know your innermost being. It is the being of the whole universe. By entering your innermost temple you have entered the real temple. All other temples are false, man-manufactured; all other gods in those temples are false, they are man-manufactured.

Only one thing is not man-manufactured and that is your innermost dignity, your innermost grace. That grace starts flooding your outer being too. And that grace transforms not only the inner, but gives a new look to your outer being: an innocence, a serenity, a depth, a peace, a love, and these are all flowers blossoming around you. Then even your periphery becomes so beautiful, so musical, such a dance of rejoicing. But you should start from the inner.

Osho: *Sat Chit Anand,*, Chapter 27

VIGYAN BHAIRAV TANTRA TECHNIQUES

(from the 'Book of Secrets' by Osho)

Following are the 112 techniques given by Lord Shiva to Devi as answers to her questions.

1. Radiant one, this experience may dawn between two breaths. After breath comes in (down) and just before turning up (out) - the beneficence.

2. As breath turns from down to up, and again as breath curves from up to down - through both these turns, realize.

3. Or, whenever in-breath and out-breath fuse, at this instant touch the energy-less, energy-filled center.

4. Or, when breath is all out (up) and stopped of itself, or all in (down) and stopped - in such universal pause, one's small self vanishes. This is difficult only for the impure.

5. Attention between eyebrows, let mind be before thought. Let form fill with breath essence to the top of the head and there shower as light.

6. When in worldly activity, keep attention between two breaths, and so practicing, in a few days be born anew.

7. With intangible breath in center of forehead, as this reaches heart at the moment of sleep, have direction over dreams and over death itself.

8. With utmost devotion, center on the two junctions of breath and know the knower.

9. Lie down as dead. Enraged in wrath, stay so. Or stare without moving an eyelash. Or suck something and become the sucking.

10. While being caressed, sweet princess, enter the caress as everlasting life.

11. Stop the doors of the senses when feeling the creeping of an ant. Then.

12. When on a bed or a seat, let yourself become weightless, beyond mind.

13. Or, imagine the five-colored circles of the peacock tail to be your five senses in illimitable space. Now let their beauty melt within. Similarly, at any point in space or on a wall - until the point dissolves. Then your wish for another comes true.

14. Place your whole attention in the nerve, delicate as the lotus

thread, in the center of your spinal column. In such be transformed.

15. Closing the seven openings of the head with your hands, a space between your eyes becomes all inclusive.

16. Blessed one, as senses are absorbed in the heart, reach the center of the lotus.

17. Unminding mind, keep in the middle - until.

18. Look lovingly at some object. Do not go to another object. Here in the middle of the object - the blessing.

19. Without support for feet or hands, sit only on the buttocks. Suddenly, the centering.

20. In a moving vehicle, by rhythmically swaying, experience. Or in a still vehicle, by letting yourself swing in slowing invisible circles.

21. Pierce some part of your nectar-filled form with a pin, and gently enter the piercing and attain to the inner purity.

22. Let attention be at a place where you are seeing some past happening, and even your form, having lost its present characteristics, is transformed.

23. Feel an object before you. Feel the absence of all other objects but this one. Then, leaving aside the object-feeling and the absence-feeling, realize.

24. When a mood against someone or for someone arises, do not place it on the person in question, but remain centered.

25. Just as you have the impulse to do something, stop.

26. When some desire comes, consider it. Then, suddenly, quit it.

27. Roam about until exhausted and then, dropping to the ground, in this dropping be whole.

28. Suppose you are gradually being deprived of strength or of knowledge. At the instant of deprivation, transcend.

29. Devotion frees.

30. Eyes closed, see your inner being in detail. Thus see your true nature.

31. Look upon a bowl without seeing the sides or the material. In a few moments become aware.

32. See as if for the first time a beauteous person or an ordinary object.

33. Simply by looking into the blue sky beyond clouds, the serenity.

34. Listen while the ultimate mystical teaching is imparted. Eyes still, without blinking, at once become absolutely free.

35. At the edge of a deep well look steadily into its depths until - the wondrousness.

36. Look upon some object, then slowly withdraw your sight from

it, then slowly withdraw your thought from it. Then.

37. Devi, imagine the sanskrit letters in these honey-filled foci of awareness, first as letters, then more subtly as sounds, then as most subtle feeling. Then, leaving them aside, be free.

38. Bathe in the center of sound, as in the continuous sound of a waterfall. Or, by putting the fingers in the ears, hear the sound of sounds.

39. Intone a sound, as aum, slowly. As sound enters soundfulness, so do you.

40. In the beginning and gradual refinement of the sound of any letter, awake.

41. While listening to stringed instruments, hear their composite central sound; thus omnipresence.

42. Intone a sound audibly, then less and less audibly as feeling deepens into this silent harmony.

43. With mouth slightly open, keep mind in the middle of the tongue. Or, as breath comes silently in, feel the sound "hh".

44. Center on the sound "aum" without any "a" or "m".

45. Silently intone a word ending in "ah." then in the "hh," effortlessly, the spontaneity.

46. Stopping ears by pressing and the rectum by contracting, enter the sound.

47. Enter the sound of your name and, through this sound, all sounds.

48. At the start of sexual union keep attentive on the fire in the beginning, and so continuing, avoid the embers in the end.

49. When in such embrace your senses are shaken as leaves, enter this shaking.

50. Even remembering union, without the embrace, transformation.

51. On joyously seeing a long absent friend, permeate this joy.

52. When eating or drinking, become the taste of food or drink, and be filled.

53. Oh lotus-eyed one, sweet of touch, when singing, seeing, tasting, be aware you are and discover the ever-living.

54. Wherever satisfaction is found, in whatever act, actualize this.

55. At the point of sleep, when the sleep has not yet come and the external wakefulness vanishes, at this point being is revealed.

56. Illusions deceive, colors circumscribe, even divisibles are indivisible.

57. In moods of extreme desire, be undisturbed.

58. This so-called universe appears as a juggling, a picture show. To be happy, look upon it so.

59. Oh beloved, put attention neither on pleasure nor on pain, but between these.

60. Objects and desires exist in me as in others. So accepting, let them be transformed.

61. As waves come with water and flames with fire, so the universal waves with us.

62. Wherever your mind is wandering, internally or externally, at this very place, this.

63. When vividly aware through some particular sense, keep in the awareness.

64. At the start of sneezing, during fright, in anxiety, above a chasm, flying in battle, in extreme curiosity, at the beginning of hunger, at the end of hunger, be uninterruptedly aware.

65. The purity of other teachings is an impurity to us. In reality, know nothing as pure or impure.

66. Be the unsame same to friend as to stranger, in honor and dishonor.

67. Here is the sphere of change, change, change. Through change consume change.

68. As a hen mothers her chicks, mother particular knowings, particular doings, in reality.

69. Since, in truth, bondage and freedom are relative, these words are only for those terrified with the universe. This universe is a reflection of minds. As you see many suns in water from one sun, so see bondage and liberation.

70. Consider your essence as light rays from center to center up the vertebrae, and so rises "livingness" in you.

71. Or in the spaces between, feel this as lightning.

72. Feel the cosmos as a translucent ever-living presence.

73. In summer when you see the entire sky endlessly clear enter such clarity. Shakti,

74. See all space as if already absorbed in your own head in the brilliance.

75. Waking, sleeping, dreaming, know you as light.

76. In rain during a black night enter that blackness as the form of forms.

77. When a moonless rainy night is not present, close eyes and find blackness before you. Opening eyes, see blackness. So faults disappear forever.

78. Wherever your attention alights, at this very point, experience.

79. Focus on fire rising through your form from the toes up until the body burns to ashes but not you.

80. Meditate on the make-believe world as burning to ashes and become being above humans.

81. As subjectively, letters flow into words and words into sentences, and as, objectively, circles flow into worlds and worlds into principles, find at last these converging in our being.

82. Feel: my thought, i-ness, internal organs - me.

83. Before desire and before knowing, how can i say i am? Consider. Dissolve in the beauty.

84. Toss attachment for body aside, realizing i am everywhere. One who is everywhere is joyous.

85. Thinking no thing will limited-self unlimit.

86. Suppose you contemplate something, beyond perception, beyond grasping, beyond not being. - you.

87. I am existing. This is mine. This is this. Oh beloved, even in such know illimitably.

88. Each thing is perceived through knowing. The self shines in space through knowing. Perceive one being as knower and known.

89. Beloved, at this moment let, mind, knowing, breath, form, be included.

90. Touching eyeballs as a feather, lightness between them opens into heart and there permeates the cosmos.

91. Kind devi, enter etheric presence pervading far above and below your form.

92. Put mindstuff in such inexpressible fineness above, below and in your heart.

93. Consider any area of your present form as limitlessly spacious.

94. Feel your substance, bones, flesh, blood, saturated with the cosmic essence.

95. Feel the fine qualities of creativity permeating your breasts' and assuming delicate configurations.

96. Abide in some place endlessly spacious, clear of trees, hills, habitations. Thence comes the end of mind pressures.

97. Consider the plenum to be your own body of bliss.

98. In any position gradually pervade an area between the armpits into great peace.

99. Feel yourself as pervading all directions, far, near.

100. The appreciation of objects and subjects is the same for an enlightened as for an unenlightened person. The former has one greatness: he remains in the subjective mood, not lost in things.

101. Believe omniscient, omnipotent, pervading.

102. Image spirit simultaneously within and around you until the entire universe spiritualizes.

103. With your entire consciousness in the very start of desire, of knowing, know.

104. O shakti, each particular perception is limited, disappearing in omnipotence.

105. In truth forms are inseparate. Inseparate are omnipresent being and your own form. Realize each as made of this consciousness.

106. Feel the consciousness of each person as your own consciousness. So, leaving aside concern for self, become each being.

107. This consciousness exists as each being, and nothing else exists.

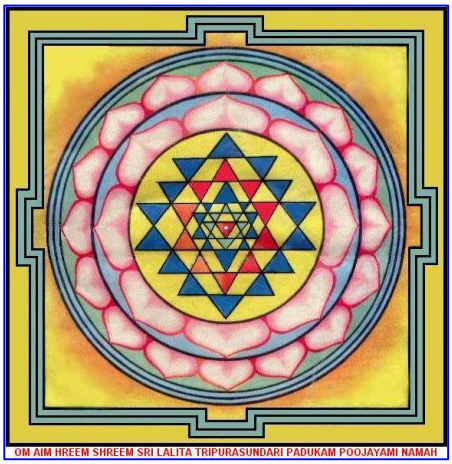
108. This consciousness is the spirit of guidance of each one. Be this one.

109. Suppose your passive form to be an empty room with walls of skin - empty.

110. Gracious one, play. The universe is an empty shell wherein your mind frolics infinitely.

111. Sweet hearted one, meditate on knowing and not-knowing, existing and not-existing. Then leave both aside that you may be.

112. Enter space, supportless, eternal, still.



The Watcher on the Stage

An experiment to bring meditation into the theater

By Nayano

"Early in 1998 I was asked to conduct an experimental course in teaching Osho Active Meditations to drama students."
This was at the invitation of the director of the Amsterdam Theatre Academy, Jooph Huysman.

An Osho meditator for the past 20 years, I have for the last 8 of those years run workshops in meditation in and around Amsterdam. The opportunity to work with the Theater Academy was of particular interest to me as I had studied drama 22 years ago.

Jooph explained that he wanted to teach the students "distant acting." In this approach the actor is disciplined in playing a role and not feeling identified or emotionally involved at all. Jooph added that in some of the students' lessons, like Aikido and T'ai chi, a lot of emotions and painful memories from the past had been coming up for them, and he did not want that.

Apparently, when the school had been under different directorship, students had had classes in which to work with their emotions, but it had taken the form of therapy -- something that the current director wanted to avoid. He was concerned that what I would be offering might be something like that, and would evoke even more emotions. In addition, since Jooph told me that he had been in a Buddhist monastery himself for five years, from what he said I concluded that he understood meditation to be a means by which to control emotions.

"I knew -- through my training as a drama student those many years ago -- that emotions certainly need to be acknowledged."

I'd recognized a need to be active and to be able to express myself, to have an acceptable way of releasing the anger I knew was inside me. But I was given to understand then that this was not the place to let my anger out; nor I was offered an alternative way to deal with my feelings. It seemed to me I was only going to be able to cultivate a fake personality, while the deepest longing in me was to be able to be myself. t was largely because of this situation that I had chosen to leave the theater academy. What drew me to the Osho meditative methods is the understanding on which they are based, namely the validation of our emotional life, but not as an area that needs to be "therapized." Rather, that when we accept and totally experience or go through whatever feelings or thoughts might be provoked -- instead of

"sitting on them," repressing them -- we gain a sense of dis-identification from them, or "distance." Once repressed energies are released, a natural sense of peace and calm follows.

An added benefit is that these methods activate the being on all levels, promoting general flexibility, strength and relaxation. This later point took care of Jooph's wanting to provide students with a physical workout as part of their curriculum.

Once he saw the rationale behind emotional release through the meditations I was offering, we agreed to proceed with my course proposal. We held an initial 1 hour "test" lesson to which eight students were invited, men and women, in their twenties. Jooph said they were his most critical students, the ones who would be relentless in their feedback!

I presented the "Stop Dance!" meditation, combined with "Gibberish." For the first segment, I let the students dance to three totally different types of music. Twice I suggested they dance with closed eyes and once with eyes open. This simple strategy provokes different feelings, and thus different ways of dancing. In between I asked them to stop and watch inside what might be happening - any thoughts or feelings...to simply be aware of them.

After the last dance I suggested they begin "Gibberish" -- a kind of verbal release in which nonsense words are made, noises, sounds, sentences without any meaning.

Since there was only one hour -- for the explanation, doing the methods and the evaluation -- we did a shortened form of the meditation techniques. Even so, it had a strong effect on the students: they said they felt very serene, relaxed, and more "in their heart." Some felt many different emotions during the dance, partly because of the different sorts of music, and also during the gibberish--feelings ranging from joy to sadness to anger. One woman cried and felt very touched, because she could say "yes" to her sadness. Some felt emotional afterwards, sadness and fear.

They were being observed -- as I was -- by the director of the school, so this created some self-consciousness. I did mention this fact at the beginning, so they could include it in their meditation. For some this was still inhibiting -- for others, not at all. All of the students loved the meditation very much.
"The students' feedback and the director's enthusiasm were encouraging, so it was agreed that I would undertake to teach four different groups of students, almost half of the entire school."
Three of those groups were from the first year, the fourth from the second and third year together. As the course progressed and the word spread, students from other classes who felt they needed something

like this also, began to drop in.

The course comprised ten lessons of 1 hour and 15 minutes to 1 hour and 30 minutes. In the first lesson the students were introduced to the Stop Dance meditation. This was followed by Osho Kundalini, Osho No-mind, and the Laughter meditation. In the fifth session a technique to help with dis-identification of feelings was used: the Russian mystic, George Gurdjieff's, "Way of the Sly Man."

Subsequently, students tried Osho Dynamic Meditation, Mandala, No-dimensions, Devavani, the Sufi "Prayer" method and Ramana Maharshi's, "Who am I?" technique.

I suggested that between the lessons the students keep a diary in which to record their insights related to their meditation practice. I also gave them homework in the form of specific meditative devices, e.g. to watch their breath whenever they caught themselves in different emotions, or to stop suddenly in the middle of some action. At the time of writing, the courses with two groups have been concluded, with the other two to finish shortly.
"In spite of their initial skepticism, the majority of students responded very positively to the meditations'

The following is the evaluation of the groups who have completed the course. Several students reported that they felt deeply relaxed each time they did the meditations. Other specific comments included:
"I see emotions come and go, they are not me. So I do not have to be afraid that I will remain stuck in one, because they come and go. With several meditations I could see it was impossible for my mind to be prepared and so I had to trust my first impulse. This is very important for me also with acting."

" I learned from the meditations that it is very important to indicate my boundaries to other people, and to respect my own authority, longings and rights."

"I felt especially great after the laughter meditation, the feeling of loving myself, like a baby."

"I love the structure of the meditations, from a physical effort towards a mental relaxation. One goes a bit further than one thinks the body can handle. This stops the endless, worrying mind. After the effort, when I sit, the mind is empty."

"It is a pity that there is not more time to go to the roots of certain feelings or thinking patterns. So much comes up. It is a pity that you open the bottle, but you cannot continue drinking it."

"What I find very good is letting the thoughts go or pass, especially in the Gibberish meditation." "Through the Dynamic and Mandala methods I now know that I have much more energy then I thought."

"The Mandala was great! - I love to challenge my limits. The Dynamic did a lot: I had to cry, it was very strong. For the whole weekend I felt it. But it has certainly taken off the pressure."

"I have come to know myself better. All the meditations were great, even though beforehand I felt a bit skeptical about it."

"I always felt open during the lessons and I accepted what was given. If I could not apply it immediately or if 'nothing' was happening I did not reject it, but left it open. I often came out of the meditations very calm and peaceful, even when I had to cry after Dynamic. It was kind of funny. I thought 'Ah, well,' then after five minutes it was over and I thought: 'Alright, that was that.'"

"I felt very good that we were never pushed to feel something, it was not forced."

"I have experienced many things that were totally new for me. Already with the Kundalini I felt it touched me. I had to cry so much! First I stopped it, and then it came out, after all. I did not know what happened, but it felt great."

"What I learned was that through not giving attention to negative thoughts, the way opens to lots and lots of energy. I could go on and on."

"Dynamic was horrible, but it was the first meditation which did something to me. I touched on so much anger during it, and also afterwards. Usually I am very good at repressing, but suddenly that did not work anymore. With the Mandala I tapped into a seemingly endless source of energy."

"I felt so relaxed after all this activity. Maybe it is because you do not have time to think."

"At first I was skeptical, but I always felt so relaxed afterwards and light. Usually there was a little time where I felt some anger or some irritation at the beginning of the meditation and then it went into peace, joy and relaxation. This was the strongest with the Gibberish."

"The Dynamic and Mandala, besides making me aware of an immense tension in my muscles afterwards, made me realize that I have much more energy then I use. Now when I am running I keep this in my memory and can go much further than I used to. I also go into a kind of trance with these meditations and I love that."

"Even though we had only ten lessons, I feel it has made me more at ease and peaceful. I recognize my emotions much better, especially because during the meditations we never had to go into stories or reasons why these emotions are there."

"Most meditation lessons ended for me with the same experience: relaxed and quiet."

"The meditation that impressed me most was the Dynamic. The thoughts were absorbed in the action; during the dance I disappeared in the music and movements."

"I do not know what the meditations mean for me. I feel nothing has happened. You said that maybe I expect too much and then do not see what is happening.... I have been more aware of my breathing since these lessons."
Many wrote that when they saw "Active meditation" on the program, their response was that meditation was something airy-fairy or for those poor souls who needed to purify themselves! After a few lessons already they all felt very different, realizing that it was helping them very much. Some of them regret that the course is over now.

My own response to my experience was that the course fitted well with the theater school. Through the meditative approach they found a way to both experience whatever feelings were evoked and to move beyond those feelings into a deeper level of being. I am currently working on a 4-year proposal for the drama academy.

Meditation and Brain Rot

By: Amrito MD

RECENT RESEARCH HAS NOW ESTABLISHED that thinking too much can rot the brain. What they have yet to discover is that meditation is the key to the "off" button.

The Economist puts it perfectly: "Just as hard labor leaves marks on the hands, hard thinking leaves marks on the brain."

And medical research has known for some time that the brain is a malleable organ: the brains of sportsmen look different from computer users.

In the 1960's, research at University of California at Berkeley showed that rats brought up in a stimulating environment had denser, more complex brains than those in boring environments. Even old rats put in a more interesting cage show the same changes in their brains, with more synaptic connections between the cells supporting the old adage of "use it or lose it."

Not only do the brain cells increase, but the blood supply which brings the needed energy sources increase too. So, not only do "young interested rats develop 20-25 more synapses per nerve cell than do their bored contemporaries," but also they have "80% more capillaries" to supply the energy-bearing blood.

Recent research by William Greenough and his colleagues at the University of Illinois at Urbana-Champaign subjected three sets of rats --"acrobats," "jocks," and "couch potatoes" to different environments--with the acrobats challenged by tasks that required coordination, the jocks just challenged physically, and the couch potatoes not challenged at all. The acrobats showed dramatic changes to the parts of the brain involved with coordination.

But what about overdoing it? It is also known that thinking too much can kill brain cells. It appears that chemicals excreted by thinking cells may not be cleared away quickly enough and may poison and kill the brain cells.

When Ruben Gur at the University of Pennsylvania in Philadelphia asked men he was studying to relax, they could not -- their brains kept banging away at whatever they had been doing before without their being aware of it. Essentially this means, like all non-meditators, they were unaware of their thinking.

By contrast, women shifted to thinking about something completely different, using a different part of their brain. This difference, he believes, may explain his other main finding, which is that men's brains rot a lot faster than women's. Despite their big head start, by the age of 45, with their attention span and memory failing, the front of the men's brains which is responsible for "complex thinking" has shrunk to same size as "the frontal lobes of women of the same age." Alzheimer Lite all round for the boys.

So, not surprisingly, the brain works very much like the rest of our biological system. Rest between periods of exertion -- is the natural way of functioning. Lack of rest will cause over-training in athletes and reduce their function...the same is obviously true of the brain. And there is an intriguing relationship between awareness of breath and the fatigue that precedes heart attacks in stressed patients, over-training in athletes, and the chronic fatigue syndrome in others.... And while at least the athletes muscles rest while he or she sleeps, our multimedia brains do not. They switch over to a picture show called dreams, which in stressed, tense people can be quite a horror show.

Similarly it is not surprising that other investigators are increasingly recognizing a connection between alertness and function on the one hand, and relaxation on the other.

The key to reducing brain loss with age is the ability to relax the brain -- which means allowing the mind to stop and rest. The first essential step is to become aware of our thoughts. This is the knack of meditation. Then you can experience a real surprise. Thoughts are very shy. The moment you become aware of them, they begin to dissolve, leaving behind, "the peace that passeth all understanding."

Driving Madness Up the Wall

By Dr. Wilfried Nelles

Driving Madness Up the Wall To the modern mind, hyped up by CNN, cellular phones and cyberspace, the idea of sitting in silent meditation as Buddha's disciples did 2500 years ago seems a remote possibility. Recognizing this, Osho has created active meditations. A former sociology professor describes how Dynamic Meditation revitalizes modern man -- and 20th century society.
It is seven o'clock. My son leaves for school, and I change out of my pajamas into gym shorts and a T-shirt. More is not needed, soon I will feel warm enough. For I am about to meditate -- meditate dynamically, that is. Dynamic is a very curious meditation, particularly if seen from the outside. Is has little to do with images of bald-shaven monks sitting for hours on cold stone floors, even less with the chanting of sacred mantras, or contemplations on holy matters. Its time is the early morning, and its message is simple: wake up! because that is easier said than done, as it meets with so much resistance within ourselves, it employs massive, energetic, and strenuous means to shake us awake. We live in fortunate-unfortunate times. Everything has gone topsy-turvy.

We no longer know why we live, what we are living for, what we are doing, whether we really want what we want. We have lost our bearings and are rapidly losing our ultimate dreams. Some of us are conscious of it, many sense it more or less, but the majority don't want to know anything about it. We throw ourselves into work, pleasure, all sort of activities, or turn to alcohol or drugs to avoid the obvious. Counselors are in greater demand than ever, the more traditional one like astrologers, card reader or soothsayers as well as the modern variation you can dial during a TV show or consult in a book. They tell you how to eat, how to walk, what to wear where and when, in which direction to have your head while you sleep, how to get rich, how to get or stay healthy, and , last but not least, how to love.

But the more good counsel we get, the more knowledge we collect about "how to", the more we feel lost, the more we feel left behind. Our so-called modern enlightened consciousness is, it seems, a very unhappy consciousness. The more developed a civilization is, the more neurotic, the more psychologically ill, the more addicted, the more suicidal are its members. After all the great social visions of our age have popped like soap bubbles -- the latest being the breakdown of socialism -- life seems to have fizzled down to something we simply must get through, or, to use a phrase coined by Max Weber "to bear like a man". Which is OK if you are on the side of the fence where the fleshpots are full. But the flesh in the pots is getting putrid, even

affluence doesn't hold what it once promised -- and deep down we all know it, however much we are dying to have it.

We love our dreams and it hurts when they are broken. But that's how it is and we have no say in it. All we can do is repress the pain, close our eyes and hearts in order to avoid it. But one day it catches up with us, when some unforeseen event- an illness, an accident, a war, a natural catastrophe, a human encounter, even our own end -- rips a gap in our personal preoccupations and we ask ourselves in anguish: "Was that it? Was that really it?" Every time a dream is destroyed, is reveals as just a dream and shattered to pieces, we are on the point of awakening.

But the question is: Do we want to wake up? Do we really want to be disillusioned? Or do we prefer to hold on to our illusions until the bitter end? Basically, we have no alternative. Anybody who just pauses a moment and takes an unblinkered look at the state of the world, sees this huge nightmare for what it really is, knows that that this nightmare will explode sooner rather than later -- and all our private little dreams will explode along with it.

Do we, do you, do I want to wake up? While the tape with the music that accompanies Dynamic Meditation is being rewound on my tape deck, I mechanically do my preparations: I pull a foam rubber mattress in place so that I won't hurt myself in case I feel like throwing a fit, and I blow my nose as thoroughly as I can. For the nose must be free, otherwise nothing is possible. Then I start the tape.: a loud gong resounds, and already the drums start. I stand there -- feet firmly on the ground, but otherwise as loose as possible,' and breathe as fast and deep and chaotically as possible, through the nose. The mouth is closed firmly, and so are the eyes. That's anyway what the instructions say. Today I feel better than during the last few days, but the breathing doesn't come particularly fast, let alone deep. My nostrils are blown wide open, but hardly any air seems to come in.

The left nostril is -- like it always is in the first few minutes -- almost shut, and the right one also feels pretty narrow. True, I usually take it easy at first, allowing myself approximately one minute warming-up time before really getting into the huffing and puffing, but this time I feel more low than loose. But didn't I feel particularly fit just now? Ah, that's it! I am feeling well enough, and precisely because of it I'm afraid that this small amount of well-being might get disturbed if I really get going; I would like to cling to it a little longer and not enter into the shit right away.

Often enough we don't want to really wake up. Yes, we want to get rid off the bad dreams, the nightmares, but the beautiful ones? Many of us -- are hankering after the good old times. We complain about the present and seek solutions that were long ago obsolete. Specters from

the Nazi past raise their ugly heads here and there, skinheads with a skull as an emblem. True, their ideas are stupid and dull, but what alternative has our society to offer them? Caviar instead of Big Macs, champagne instead of Coke, career instead of sex 'n drugs 'n rock 'n roll? And on top of that a few arid (and phony) sermons on the glories of reason?

Reason has become a dead tree without fruits, a tree that says: "Sorry, no fruits anymore, you have to understand, you have to live with that." If we were prepared to really look, we would see in these drifting youngsters the mirrors of our own lack of perspective and vision. And the same goes for the dead junkies, for the battered babies, for the sexually abused children, for the sick relationships, for those infinitely sad dead-end sidings called "old people's homes", for those dehumanized life-prolonging and dying wards in our health-repair garages, for all those alcohol wrecks, cancer heart failure and AIDS patients.

Whoever has the guts to speak the truth can only have something like this to say: "Those of you who believe in fortifying sand castles, who want more out of life than just another kick from food or sex, but also more than just defying adversity, more than just a `reasonable` acquiescence with what cannot be changed... if you want life, all of it, then you will have to create it yourselves, find your answers from your own inner selves without any chart. There are no other goals than those. That's why you are here. You are unique. You yourself are the goal, the answer, the meaning. Yes, you." There is little more to be said about this. In Europe, the legacy of the 19th century is defunct, finished for good, even if occasionally nationalism still rises from its grave.

The final sellout and fall of communism is much more than just the collapse of a certain social system or empire. It is also the death of Marxism as a religion, and that has far wider implications. "The children of Marx and Coca-Cola"- as a famous French cin*aste of the sixties, Jean-Luc Godard, summed up the student rebels of the time -- are dying out. Now there is only Coca-Cola left. That is the revolution, or perhaps even more: a spiritual landslide, comparable to Galileo's discoveries putting an end to the Middle Ages, and with it all the certainty of a universally shared cosmology, a common Weltanschauung. For what went down the drain along with Marxism is the last of the great Western attempts to find a common answer to the burning question about the meaning of life.

We now know: there is none. Unless you accept it's Coca Cola- for that's the bottom line of what society has to offer. Or unless you accept it's in yourself. But who are you? That's the only question the remains: Who am I? Here I am getting up early in the morning and breathing like crazy through my nose. Is that a way to find the answer? Really, it

looks more like losing your marbles than finding your senses. But is it really less sensible than say, for argument's sake, what the philosopher Immanuel Kant was doing? He spent all his life in his Ksnigsberg ivory tower, torturing his brain and churning out long-winded sentences nobody can understand, replacing the Ten Commandments with Kantian Imperative intended to guide man in his moral action. But, in fact, it didn't change him one iota. Or is it less sensible than what Marx was doing when he was planning the salvation of man in the Reading Room of the British Museum?

These tinkers may have done the most sensible and best thing possible in their time, but now it is high time to have a good look at ourselves -- in person, not in theory. After all, it is the sum total of all of us that's creating our history. And for that no books are needed. In books, all we can find are other people's thoughts. rehashing the thoughts of yet other people. What is needed is a mirror that helps us look within ourselves. And Dynamic Meditation is just such a mirror. And that's why I stand here, huffing and puffing like an express train.

When I note my halfheartedness, I change to a higher gear. My nose is still damned narrow, but I know this will change soon. Within minutes I have reached a speed that leaves my thoughts painting behind. That is one of the purposes of the exercise: the mind is blown away- fear nothing, it will come back! All I hear now is a staccato of massive outbreaths, driven on by frenzied drums. I realize that even more is possible (more is always possible), and breathe even more deeply. I think nothing, there is only breathing -- deeper, faster, madder. It's totally far out. When a pang of pain shoots up somewhere. I just take note of it, and then I am back with the breathing. From a certain speed limit, a certain speed limit, a certain intensity on, I a simply in it, and it is fun to go for the maximum. The drums build up to a climax. Then the gong -- end of phase one.

The first phase of Dynamic Meditation is the awakening to a new life. "Wake up, man!" it seems to be shouting at us. "Come out of your ancient sleep, step out of the maze of your dreams, be they sweet or nightmarish. Stop letting yourself be trapped by these dreams, drop your limitations and live! Breathe! Breathe and live! Open yourself for the Breath of Life, take in as much of it as you can possibly take! Stop philosophizing about life, stop losing yourself in the dreams of others, stop dreaming of Day x when you will really start living! Do it yourself, do it now! LIVE." Breath is life. The first and the lest breath are the two extremes between which our human existence moves. God, it is said, put his breath into Adam fashioned of clay, making him come to life.

The Hindu word for breath, prana, is synonymous with life energy. A breath therapist can decode the way I live from the way I breathe. Each of us has our own breath patterns, each has subconscious tricks of how to avoid certain experiences that may be threatening to the

unconscious, by simply changing the breathing rhythm. That's why ancient schools like yoga as well as modern psychotherapies use breath as a path to bring harmony back to body and soul, or to bring to light, and heal, traumatic experiences hidden deep in the unconscious. But this is not bringing harmony -- this is chaos! Deep, fast breathing dissolves the cemented patterns of our psyche, makes everything move and tingle, and charges the body with oxygen and life energy, blowing apart our psychosomatic structure, the order that was created by the circumstances of our birth and our background conditioning.

We are coming closer to life in is original wildness, unpredictability, power. The onward march of rock music since the sixties is a sign of the human soul's need for the chaotic side of life, for expansions, for unfettered movement. It was expressed in frenetic solos on the guitar and drums. Every artist know this, and every child. For children that are granted a certain freedom, every day is new. That's why they have a different sense of time. Life is more intense, open for discoveries and surprises. That's what Jesus must have had in mind when he said: "Unless you become like children...." -- no molds, no pattern, simply vulnerable, curious and innocent. But we don't only have patterns, we are patterns. We have become so much one with them, that we are not even aware of the fact, we don't even notice them. We lost our innocence long ago, and we want to find it again. And we will to find it again if we want to enjoy, to really celebrate life and not go dragging on alone.

So my choice with this meditation is either to breathe as if all hell were let loose, or forget about ever coming alive again. The fear of what it means to come alive again is in every one of us, and it is understandable. We have no idea what's going to happen if our carefully maintained inner and outer mechanisms break down. Maybe there is an inner order, what Heraclitus called "the hidden harmony." But who knows- maybe not. Yes we may have an inkling, but we don't know. That's where a Master, an Awakened One, play such a central role in the spiritual search. In him-if he is not a pretender-this inner harmony, this being in tune with the innermost heartbeat of existence, has taken shape. In him we can feel it, in him it gets a voice and a face. In him, transcendence is not just an abstract term, but a palpable reality.

We can also be mistaken, of course, but on the spiritual path there is no security, no guarantee anymore. The traditional meditation techniques created some 2,500 years ago aim at a gradual pacification of the mind over decades of patient practice, as in Japanese Zen or Tibetan Buddhism. Both traditions have become very popular in the West over the last few years. By contrast, Osho Dynamic meditation is more of a shock therapy. All meditation techniques are tricks, attempts to put the mind to sleep without consciousness falling asleep with it- to allow a glimpse of no-mind, the dimension beyond the mind.

Whether or not a technique works is a question of who uses it. But the people for whom the ancient techniques were developed are no more. We live in a totally different world today. Dynamic Meditation is a method for modern man as he is -neurotic, speed, confused. It helps to bring all the mess of the modern mind to a boil so that it can evaporate. Whit these methods, tanks to the ingenuity and genius of Osho who invented them, a new path to meditation has been hewn through the jungle of today's mind, thicker and more tangled than ever before in the evolution of man.

Transforming Sleep into Meditation

Osho shows how sleep can become 'sadhna' while explaining Patanjali's Yoga.

The modification of the mind which is based on the absence of any content in it is sleep.

This is the definition of sleep, the fourth modification of the mind: when there is no content. The mind is always with content, except sleep. Something or other is there. Some thought is moving, some passion is moving, some desire is moving, some memory, some future imagination, some word, something is moving. Something continues continuously. Only when you are fast asleep, sound asleep, contents stop. The mind disappears, and you are in yourself without any content.

This has to be remembered because this is going to be the state of samadhi also, with only one difference: you will be aware. In sleep, you are unaware, the mind goes completely to non-existence. You are alone, left alone -- no thought, just your being. But you are not aware. The mind is not there to disturb you, but you are not aware.

Otherwise sleep can become enlightenment.

The fourth modification of the mind-sleep. But that goal, sleep with awareness, is not a modification of the mind, it is beyond mind. Awareness is beyond mind. If you can join sleep and awareness together, you have become enlightened

I have the vision of reviving yoga again in its true flavour, in its true dimension. And the goal is to become conscious while you are deeply asleep. That is the essential thing in yoga, and if any yogi is teaching anything else it is all useless.

-Osho

Contentless consciousness is there, but the consciousness is not alert. It is hidden -- just in a seed. In samadhi, the seed is broken; the consciousness becomes alert. And when consciousness is alert and there is no content, this is the goal. Sleep with awareness is the goal.

This is the fourth modification of the mind-sleep. But that goal, sleep with awareness, is not a modification of the mind, it is beyond mind. Awareness is beyond mind. If you can join sleep and awareness together, you have become enlightened. But it is difficult because even when we are awake in the day we are not alert. Even when we are awake, we are not awake. The word is false. When we sleep how can we be awake? When we are awake we are not awake. So one has to start from the day when you are awake. You have to be more awake, more and more intensely awake. And then you have to try with dreams: in dreams you have to be alert. Only if you succeed with the waking state, then with the dreaming state, then you will be able to succeed with the third state of sleep.

Try first walking on the street. Try to be awake. Just don't go on walking automatically, mechanically. Be alert of every movement, of every breath that you take. Exhale, inhale -- be alert. Of every eye movement you are making, of every person you look at, be alert. What you are doing, be alert and do it with alertness.

And then at night, while you are falling asleep, try to remain alert. The last phase of the day will be passing; memories will be floating. Remain alert, and try to fall asleep with alertness. It will be difficult, but if you try, within a few weeks, you will have a glimpse: you are asleep and alert. Even for a single moment, and it is so beautiful, it is so bliss-filled, that you will never be the same again.

And then you will not say that sleep is just wasting time. It can become the most precious sadhana, because when the waking state goes and the sleeping starts there is a change, a change of gears inside. It is just like change of gears in a car. When you change gears from one gear to another, for a single moment, between these two, there is a neutral gear, there is no gear. That moment of neutrality is very significant.

The same happens in the mind. When from waking you move to the sleep, there is a moment when you are neither awake nor asleep. In that moment there is no gear, the mechanism is not functioning. Your automatic personality is nullified in that moment. In that moment your old habits will not force you in a certain pattern. In that moment you can escape and become alert.

There are two sandhyas, two in-between moments: one at night when you go from the waking to sleep, and another in the morning when you again move from sleep to waking. And these two Hindus have called the moments of prayer, sandhyaka! -- the period in between because then your personality is not there for a single moment. In that single moment you are pure, innocent

Tibetans have used dream creations, because through dream creation you can change your total mind, the structure. And when you succeed in dreams, then you can succeed in sleep

This moment in India has been called sandhya, the moment in between. There are two sandhyas, two in-between moments: one at night when you go from the waking to sleep, and another in the morning when you again move from sleep to waking. And these two Hindus have called the moments of prayer, sandhyaka! -- the period in between because then your personality is not there for a single moment. In that single moment you are pure, innocent. If in that moment you can become alert, your whole life will have changed. You have put a base for transformation.

And then try, in the dream state, to be alert. There are methods how to be alert in a dream state. Do one thing, if you want to try... First try in the waking. When you succeed in the waking, then you will be able to succeed in the dreaming. Because dreaming is deeper, more effort will be needed. And difficult also, because what do we do in a dream and how to do it?

For the dreaming, Gurdjieff developed a beautiful method. It is one of the old Tibetan methods, and Tibetan seekers have worked very deeply into the dream world. The method is, just falling into sleep, you try to remember one thing, any one thing, just a rose flower. Just visualise a rose flower. And just keep on thinking that you will see it in the dream. Visualise it and go on thinking that in the dream, whatever the dream, this rose flower must be there. Visualize its colour, its scent -- everything. Feel it so it will become alive inside you. And with that rose flower, fall into sleep. Within a few days you will be able to bring that flower into your dream. This is a great success because now you have created at least a part of the dream. Now you are the master. At least one part of the dream, the flower, has come. And the moment you see the flower, you will immediately remember this is a dream.

There is no other need. The flower and "This is a dream" have become associated because you have created the flower in the dream. And you were thinking continuously for this flower to appear in the dream, and the flower has appeared. Immediately you will recognise this is a dream, and the whole quality of the dream will change, the flower-dream and everything around the dream. You have become alert.

And then you can enjoy the dream in a new way, just like a film, and then if you want to stop the dream you can simply stop, put it off. But that will take a little more time and more practice. And then you can create your own dreams. There is no need to be a victim of dreams. You can create your own dreams; you can live your own dreams. You can have a theme just before you fall asleep; you can direct your dreams just like a film director. And you can create a theme out of it.

Tibetans have used dream creations, because through dream creation you can change your total mind, the structure. And when you succeed in dreams, then you can succeed in sleep. But there is no technique for sleep because there is no content. A technique can work only with a content. Because there is no content, no technique can help. But through dreams you will learn to be aware, and that awareness can be carried on into the sleep.

-Osho,
Yoga: The Alpha and the Omega

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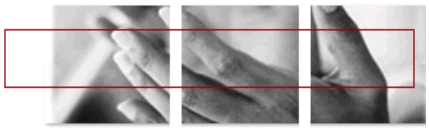

On Osho Dynamic Meditation - the processes in the brain and the benefits

By Anando Würzburger

How to „do" it right?!

When we think of meditation we usually have an image of monks sitting in silent meditation. Dynamic meditation at first look seems to be the opposite, full of movement and in parts with the possibilty of emotional expression. And it can sound far from peaceful.
Since Dynamic meditation is being used within many therapeutic processes and also in psychosomatic clinics in Germany, for example in Grönbach and Bad Kissingen (in Bad Kissingen even a German police force has discovered the benefits of Dynamic Meditation), it is important to understand what exactly is helpful and which ways of approaching Dynamic Meditation could lead to re-traumatization.

The first thing to understand is that Dynamic Meditation has been created by Osho to give the modern man a way to discover silence
As Osho puts it, the modern man is full of repressions and that in Buddhas time people were living more naturally, more in tune with their human nature and therefore more relaxed to begin with. So for them it was easy to sit down, just watch the inside, meditate and be silent. However when we sit down, we first notice the mind that seems to be louder then ever and we feel all the tension of a body full of repressed energies and emotions.

Dynamic meditation is, as Osho puts it, a cathartic meditation.
And here can be the first misunderstanding and misleading way of performing the meditation. When we hear of catharthis we think of emotional expression as we know it from bioenergetic therapy or other therapies working with emotional expression.
This already creates an image in our mind that directs our body during the meditation.
This image or goal is a product of the logically thinking and calculating left side of the Neocortex. As the left hemisphere is the part of the brain were past and future is located, we tend to repeat what we once have experienced in the past. In that way we re-strengthen this experience.

So when we approach Dynamic with our therapy oriented concepts, it is easy to go wrong and hinder that what could be healing
We need to follow the intelligence of the body.
This means that we need to listen to it and let it develop the movements by itself. The process that can heal and clean the body can only happen when we deeply understand how to follow the movements that arise from the core of our body. It is a shift from doing and moving initiated by the left side of the neorcortex, (the „doing and going for it" side of the Neocortex which shows and reflects itself in each of the different stages of the Dynamic Meditation) to learning how to follow the movements of the body. In that way instead of forcing our body to perform according to our ideas and images, our system can learn to listen and follow its own self regulative, healing capacities

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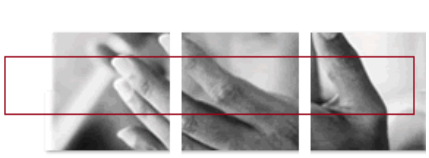

The body knows how to heal itself
The residues of trauma are mainly a consequence of incomplete processes which means that the body is being stuck in the freezing response to an event which at the time of experiencing it was overwhelming to our nervous system. Because of this freezing response the nervous system retained a great amount of activation. Through learning to follow the movements of the body, we allow the it to complete the instinctual reactions that the body would have liked to do and to release the energy that is locked up in the system. Peter Levine calls this process „the biological completion." At the time of the incident for whatever reasons we could not allow the body to complete itself and release the charge in the nervous system. For further reference please read „Healing Trauma" by Peter Levine.
In the past situation it may have been our conditioned mind which did not allow us to act „uncivilized" or other circumstances of the situation which prevented the body from completing all reactions and come back to a relaxed natural state.

Biological completion is based on the inherent intelligence of the body to regulate and heal itself
The Neo Cortex or as Bas Kast calls it the „Social Me" with all its rules of how to be and its ideal and moralities does not allow that natural intelligence to function properly.
This is because that „Social Me" is not oriented by the needs of the body but by the norms of what was „okay" in the society and the group that surrounded us as we grew up.
Then there is also what Bas Kast calls the „Experiential Me", which is rooted in what we call the gut feeling in the belly. In Japanese belly means "Hara" and is translated as„the source of life" which is the root of our life energy in the belly. Recent research has discovered a second brain in the belly which is connected to the brainstem or Reptilian Brain which is the oldest part of the brain. Together they constitute the oldest part of the human brain and are the root of our instinctual and self regulative reactions.

If we connect to the second brain or the hara we can more easily find what we need and what is good for us
Or in other words: in the belly we know what we want and need and we have the drive and force to go for it. This center is in many ways activated by the Dynamic Meditation, when we bring right attention to it. Connecting to the life source brings healing from the bottom up and in this way of reconnecting to our natural feelings of ourselves a lot of confusions in the mind can clear up.

Listen carefully
When we listen to the explanations of a meditation we tend to listen with the left hemisphere of the Neo Cortex, our logical goal oriented side, and try to transfer the instructions we hear into the body. This is then reflected and mirrored in each stage as we perform according to the images previously created in our minds.
It is important to become aware of this habit of the mind and develop a broader understanding of the explanations so that the healing capacity that lies in the self regulative movements, the unwinding which originates from the inner intelligence of the body can happen. As far as the Dynamic Meditation is concerned I will now go through the stages, explain the principles and indicate what to look for.

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The first stage:

Deep chaotic breathing through the nose with the awareness on the out-breath

„Breath as fast as possible, as deep as possible; bring your total energy to it."Osho
When we hear as fast as possible our goal oriented and conditioned mind readily translates this into „go over your limits".
People ask „what should I do when I get so dizzy, and when my head seems to be falling off and my neck is stiff." This is obviously a sign of overdoing. Because what we do not hear is: „as fast as possible". As possible should be your guideline and then naturally your body will love to explore the new freedom that can develop in all the stages.

Total means whole
Osho says "bring your total energy into it". When we hear „total" we think in percentages, an unthinkable enormous more than what we are doing already. But Total simply means be with it with all that you are as a whole being. Total derives from the Latin word „totus", which means undivided. And that is the intention of this meditation technique, to make you once again undivided. Because through undigested trauma and conditioning, through the repressions we had to hold in our system, we have become fragmented, split in our consciousness and in our body.

Breathing totally means to breath as a whole
Just be breathing and that is all. Enter into the world of the body and its natural capacities and powers in which you have lost the trust. Know that more aliveness is possible in your body, but do not hurt yourself and run over your natural capacity. Forget about looking and watching the neighbour moving and breathing frantically, just follow your own dance and expand yourself naturally.
Concerning the instruction „put your attention on the out-breath", it is important to breath through the nose, because it balances the left and the right side of the brain. Chaotic breathing with the awareness on the out-breath brings a little chaos into our system, disrupts our routine and opens up the body for the next stage.

When you breath, use also the help of the belly
Use the whole body to support the breathing and use the whole body to breath with. If we only breath into the chest we active an emergency breathing pattern. Breathing with the belly activates the center. As dynamic breathing was used in the beginning years it was similar to an Yoga breathing technique called „Kabbalabati" which aims at cleaning the organs. You can pull in the navel and the belly a bit on the out-breath. That activates the life center and helps to expel the Carbon-dioxide in the organs and in the body. You could also say expel the „bad" chi.
Osho said that repressions in the body are bound with toxins. So bringing awareness on the
out-breath frees the body of toxins. That technique alone is already a cathartic meaning cleaning process.
Using the whole body to breath with you can also experiment with opening the arms and thus opening the chest to allow the whole body to breath. Allowing the rythm of the breath to change helps to reveal what is hidden and to open the holding patterns in the body.

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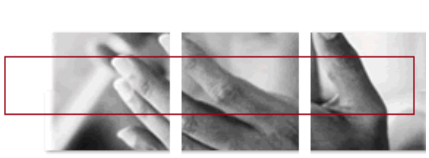

Playfullness and relaxation, the base for meditation
With this attitude we cannot go wrong. Relaxation ensures that we do not force ourselves and go beyond the limits of our capacities. Playfulness is the base to slowly expand ourselves into freedom, natural liveliness and emotional health the qualities meditation can help us to rediscover.

Stay watchfull and grounded.
In this stage stay watchful with what happens in the body. Being watchful is often misunderstood as disconnecting from the body. It is important to be connected in your awareness with the body. Otherwise you could reenact the pattern from traumatic experiences to „leave the body".
My experience has shown that for many people it is helpful to remember the connection to the ground through the legs and feet.
In trauma and in reliving trauma all energy and awareness moves up and out of the body. By staying grounded we can make sure that we do not overcharge our system (and slip back into overwhelming experiences of the past). Slowly we can expand the bodies capacity to charge and discharge. In that way we can slowly expand our resilience and come out of restrictions and imbalances in our organism.
The in-breath happens by itself - if we give time to it „Use your natural body movements to support the breathing." Natural and within our healthy boundaries is always easy and light in the joints. Only when you violate yourself, pain happens in the body.

Love and respect the body
Doing Dynamic Meditation you may discover that without having been aware of it before, you were treating your body like the monks in old times, trying to beat the „bad" repressions out of yourself. The attitude towards ourselves and our body is reflected in the way we experience it. Take the way you feel in the meditation as an mirror.
Be aware and learn to take a respectfull and loving attitude. That is a big step towards healing. It makes the meditation an unfoldment into the joy of being alive.

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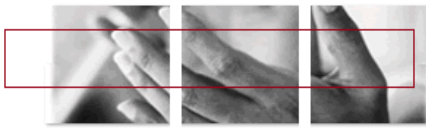

The second stage:

Express everything that needs to be thrown out

The Dynamic Meditation opens opportunities, but it should be organic, that means fitting to your body and to wherever we are in our development as individuals.
The meditation can lead to an automatic repetition of past frustrations and despairs. It is a neck to learn to follow the healing that is inherent in the body. Also here the body should be the moving force.

One of the after effects of trauma is fragmentation

We disconnect from the memory and its emotions and from the places in the body where it is withheld energetically. In order to come out off this fragmentation we need to do little steps. Pushing ourselves can push us over our limits.
A playful, curious exploration of emotion and movement, with the „as possible" in our awareness ensures that the second stage slowly brings together what has been split and dissociated. It empowers us and helps us to reconnect with our strength. Therefore it is important to follow Oshos direction of staying in movement and to explore the moving.
That ensures that we do not reenact a freezing reaction in the body, a re-traumatisation. Instead it gives us back the full range of emotional expression and frees the inhibition that keep unresolved trauma energy locked up in our nervous system.

In the Dynamic Meditation we are working with two poles: freeing the body by the expression of emotion and centering

The centering effect of meditation is as Spitzer puts it in his series „Gehirn und Geist" (Brain and Mind) in the chapter on meditation the frontal cortex telling the Amygdala to keep cool, stay quiet. The amygdala is the part of our instinctive heritage which tells us when there is danger.
One indicator for residues of trauma in the body is an over reactive Amygdala which sends out over reactive warnings for instance when a certain sound occurs in the environment.
Centering is strengthening the ability to stay quiet. Recent research that Spitzer refers to has shown that tested students after one week of meditation were less „schreckhaft", stayed cool. They were less nervous standing in front of a class at the blackboard while showing some mathematical equations than the students without the meditation experience. Test persons which only did relaxation techniques without meditation did not show these effects.

Centering happens only in meditation were we practice to watch without doing

Whatever the mind might be suggesting in the moment, we stay sitting and „just" watch. In the beginning this act is difficult and requires more action in some parts of the brain. Later after some practice less activity is to be seen in the brain, when as Spitzer puts it the mastering of the art has happened. So in the beginning it is difficult not to follow the impulses that are being sent out by thoughts and activations by the Amygdala.

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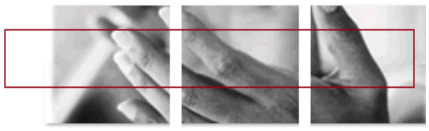

The third stage:

Jump and shout the mantra „hoo"

Centering happens especially in the third and in the fourth stage. After the second, the „freedom" stage, as I like to call it, we are being aligned by jumping. The jumping and calling of the mantra awakens the life center in the lower belly. The sound of the mantra is intended to hit there and the vibrations of the jumping activate the center from the ground up. This helps to ground and to connect with the strength in the body.
Here also the maxim of „as possible" is important. If jumping and making the sound results difficult, do it as good as you can within your possibilities and expand your capacity slowly.
An alternative to jumping is to make a forward movement with the hips on each „hoo". But do not listen to the mind saying „I can´t", expand slowly by building up your strength through connecting with the life energy and by inviting the strength to be there.

Be aware of what is happening in the body during that stage
Be aware of what is strengthening and expanding. It is helpful to notice the „force", that way it can grow. So when awareness happens in this stage and you notice yourself growing into strength, you can grow out off negative thought patterns and self images of seeing yourself as weak or being a victim.
The instructions of Osho to awaken the life source aim at bringing the awareness into that positive resource oriented direction. Also the change from Expression during the second stage to watching the life energy moving in the third stage is important step for letting go of whatever emotion had been there and a step towards centering. It is strengthening the ability to center ourselves and watch emotional states. In that way we learn to contain the emotions and the energy in the body.

The fourth stage:

„Stop and freeze"

The instructions of this stage may be the most challenging ones, when you do not have much experience in meditation and the capacity of centering has not been developed yet. 15 Minutes of standing still in whatever position you are, are definitely a challenge. The centering that has been developing form the first stage onwards is going even deeper now. The ability to just watch whatever is inside without acting on the impulses is an important capacity of the brain that needs to be practiced. It is something that children have to develop over the years of childhood.
This capacity called „impulse control" is performed by the Frontal Lobe of the brain. It is underdeveloped or missing in so called „violent criminals", people that react by means of violence on the slightest occasion. It has been observed that clients who had had an injury in that part of the brain, had ever since been sexually „shameless" following whatever impulse that came from the instinctual part of the brain.

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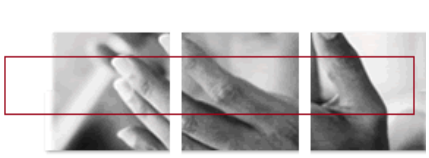

The capacity of impulse control is what Spitzer calls the Frontal Lobe talking to Amygdala saying „keep cool".

The callenge is to learn how to „watch"
as Osho puts it. For people who have experienced the freezing state in traumatic situations this stage can be an extra challenge. The body can associate the standing still with memories of the freezing reflex and re-enact the body memory of this experience. In such a case it is helpful to allow gentle movements and the possibility of opening the eyes to consciously orient oneself and to thus take charge of the situation. First signs of an re-enactment can be dizziness and nausea. It is good to give oneself the freedom to act instead of reliving trauma memory. In this way we then can slowly develop new trust into our ability to stay present and our ability to witness can grow.
The growing of presence and watchfulness has the effect of strengthening the ability to center ourselves. In the traditional far Eastern Martial Arts the capacity to center ourselves has been connected to the strengthening of the third eye in the forehead between the eyebrows.
The third eye is what is now known to be the frontal lobe in neuroscience, the center of the impulse control. The Dynamic on the one hand opens the life energy in the center and on the other hand the centering ability of the frontal lobe, thus giving us the quietness to watch instinctive reactions of the Amygdala that might get triggered through past memories and have nothing to do with the actual momentary situation. On the other hand it gives the body the possibility to unload the charge from the past that was withheld. It is a complete journey and each part has its particular function.

The fifth stage:
„Celebration"

„Celebrate through dance, expressing your gratitude towards the whole" Osho, The Orange Book.
We are what we do. Scientists talk of the Neuroplasticidity of the brain. By doing things and practicing we create and strengthen connections between neurons and even expand the used areas of the brain. More and more brain cells get involved until whatever we are practicing becomes an intrinsic part of us. Here in this stage we practice „celebration". Celebration is an attitude towards life and torwards existence. It is something that can be learned.
So in this stage the task is to pay attention to look into this moment hearing the music, feeling the movements of the body, be grateful to existence and to feel gratitude towards oneself. People with therapy oriented minds often have difficulty with looking into that direction. So it is even more important to get the neck of doing it. Whatever mood, sadness or happiness, is there can be celebrated and expressed through dancing.
„Carry your happiness with you throughout the day" Osho.

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Osho Dynamic Meditation

Excerpted from Osho.com

This meditation is a fast, intense and thorough way to break old, ingrained patterns in the body-mind that keep one imprisoned in the past, and to experience the freedom, the witnessing, silence and peace that are hidden behind these prison walls.
The meditation is meant to be done in the early morning, when as Osho explains it, “the whole of nature becomes alive, the night has gone, the sun is coming up and everything becomes conscious and alert.”

"This is a meditation in which you have to be continuously alert, conscious, aware, whatsoever you do. The first step, breathing; the second step, catharsis; the third step, the mantra, 'Hoo.'
"Remain a witness. Don’t get lost. It is easy to get lost. While you are breathing you can forget; you can become one with the breathing so much that you can forget the witness. But then you miss the point. Breathe as fast, as deep as possible, bring your total energy to it, but still remain a witness. Observe what is happening as if you are just a spectator, as if the whole thing is happening to somebody else, as if the whole thing is happening in the body and the consciousness is just centered and looking. This witnessing has to be carried in all the three steps. And when everything stops, and in the fourth step you have become completely inactive, frozen, then this alertness will come to its peak."

Osho

Instructions:

The meditation lasts one hour and has five stages. Keep your eyes closed throughout, using a blindfold if necessary. It can be done alone, and can be even more powerful if it is done with others.

First Stage: 10 minutes

Breathing chaotically through the nose, let breathing be intense, deep, fast, without rhythm, with no pattern – and concentrating always on the exhalation. The body will take care of the inhalation. The breath should move deeply into the lungs. Do this as fast and as hard as you possibly can until you literally become the breathing. Use your natural body movements to help you to build up your energy. Feel it building up, but don’t let go during the first stage.

Second Stage: 10 minutes

EXPLODE! … Let go of everything that needs to be thrown out. Follow your body. Give your body freedom to express whatever is there. Go totally mad. Scream, shout, cry, jump, kick, shake, dance, sing, laugh; throw yourself around. Hold nothing back; keep your whole body moving. A little acting often helps to get you started. Never allow your mind to interfere with what is happening. Consciously go mad. Be total.

Third Stage: 10 minutes

With arms raised high above your head, jump up and down shouting the mantra, “Hoo! Hoo! Hoo!” as deeply as possible. Each time you land, on the flats of your feet, let the sound hammer deep into the sex center. Give all you have; exhaust yourself completely.

Fourth Stage: 15 minutes

STOP! Freeze wherever you are, in whatever position you find yourself. Don't arrange the body in any way. A cough, a movement, anything, will dissipate the energy flow and the effort will be lost. Be a witness to everything that is happening to you.

Fifth Stage: 15 minutes

Celebrate! With music and dance express whatsoever is there. Carry your aliveness with you throughout the day.

If your meditation space prevents you from making noise, you can do this silent alternative: rather than throwing out the sounds, let the catharsis in the second stage take place entirely through bodily movements. In the third stage, the sound Hoo! can be hammered silently inside, and the fifth stage can become an expressive dance.

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Effects of dynamic meditation on anxiety

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Although traditional meditation has been found to be effective in improving physical and mental health of subjects, but there was a paucity of research of the effect of active or dynamic meditation on these variables. Therefore, the present study was aimed at studying the effect of dynamic meditation on anxiety of the subjects. Total sample of the present study comprised of 60 subjects, 30 each in experimental and control group. Subjects in the experimental group were given 21 days training in dynamic meditation. Anxiety of the experimental and control group subjects was measured in pre and post condition with the help of Sinha anxiety scale. Obtained data were analyzed with the help of analysis of covariance. In post condition, an experimental group scored better than the control group on total anxiety. An effect size of dynamic meditation on anxiety was moderate.

Keywords: control group, dynamic meditation, experimental group, mental health

Meditation is a holistic discipline by which the practitioner attempts to get beyond the reflexive, "thinking" mind into a deeper state of relaxation or awareness. According to Smith (1975), the term meditation refers to "a family of mental exercises that generally involve calmly limiting thought and attention." Shapiro (1982) defines meditation as "a family of techniques which has in common a conscious attempt to focus attention in a nonanalytical way and an attempt not to dwell on discursive, rumination thought." Such exercises vary widely and can involve sitting still and counting breath, attending to a repeated thought, or focusing on virtually any simple external or internal stimulus.

The predominant meditation practices in much of Asia, from Tibet to Japan, derive from Indian knowledge and tradition. But as it reached China, Japan, Tibet, and Southeastern Asian countries, each region added their own interpretations and developed their own unique way of practicing meditation methods, as in China where Buddhism and Taoism together yielded Zen (Wilber, 1998). Meditation was spread to Western Society thousands of years after it was adopted in the East. It finally started to gain popularity in the West in the mid-20th century. In the 1960s and 1970s, many professors and researchers began testing the effects of meditation and learned about its multitude of benefits.

One common misconception is that all meditation procedures are more or less "the same." But this is simply incorrect, for major meditation procedures often differ in an important way (Jonathan, 2006). Different meditation traditions also often have very different goals, ranging from physical health and mental well-being to harmony with nature, higher states of consciousness, and experience of God.

Broadly, all the meditation techniques can be classified into two basic approaches: Concentrative meditation and mindfulness meditation (Goleman, 1996).

Concentrative meditation

In concentrative meditation, the attention is focused on the breath, an image, or sound (mantra), in order to still the mind and allow a greater awareness and clarity to emerge.

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Mindfulness meditation

Mindfulness meditation involves expansion of the attention or awareness to become aware of the ongoing sensation and feeling, images, thoughts sounds smells, and so forth without becoming involved in thinking about them (Kutz et al., 1985).

Apart from these broad categories, there are many other meditation techniques that do not fit in above categories but they exist with the same goal of attaining a state of mind achieved during meditation. These meditation techniques that do not assume a fixed posture comes under active meditation.

Active/dynamic meditation

Active/dynamic meditation refers to any meditation technique which does not have one's body assuming a static posture. Although they are many, dynamic meditation introduced by Osho is one of the most popular active mediation techniques. He said that if people are repressed, psychologically are carrying a lot of burdens, then they need catharsis. Hence, dynamic meditation is just to help them clean the place (Osho, 2003).

Osho said he employed Western psychotherapy as a means of preparing for meditation - A way to become aware of one's mental and emotional hang-ups-and also introduced his own "active meditation" techniques, characterized by alternating stages of physical activity and silence.

Dynamic meditation lasts 1 h and is in five stages. It can be done alone, and will be even more powerful if it is done with others. It is an individual experience so you should remain oblivious of others around you and keep your eyes closed throughout, preferably using a blindfold. It is best to have an empty stomach and wear loose, comfortable clothing.

First stage: 10 min

Breathe chaotically through the nose, concentrating always on exhalation. The body will take care of the inhalation. The breath should move deeply into the lungs. Be as fast as you can in your breathing, making sure the breathing stays deep. Do this as fast and as hard as you possibly can – And then a little harder, until you literally become the breathing. Use your natural body movements to help you to build up your energy. Feel it building up, but do not let go during the first stage.

Second stage: 10 min

Explode! Express everything that needs to be thrown out. Go totally mad. Scream, shout, cry, jump, shake, dance, sing, laugh; throw yourself around. Hold nothing back; keep your whole body moving. A little acting often helps to get you started. Never allow your mind to interfere with what is happening. Be a total, be whole hearted.

Third stage: 10 min

With raised arms, jump up and down shouting the mantra, "Hoo! Hoo! Hoo!" as deeply as possible. Each time you land, on the flats of your feet, let the sound hammer deep. Give all you have; exhaust yourself totally.

Fourth stage: 15 min

Stop! Freeze wherever you are, in whatever position you find yourself. Do not arrange the body in any way. A cough, a movement-anything will dissipate the energy flow, and the effort will be lost. Be a witness to everything that is happening to you.

Fifth stage: 15 min

Celebrate through dance, expressing your gratitude toward the whole. Carry your happiness with you throughout the day.

Dynamic meditation provides the mediator an opportunity to catharsis and purify his mind and body which is according to Osho is essential to gain the meditative state of mind. Thus, this purification of mind and body helps the individual to wash out his mind from anxiety.

Anxiety

Anxiety is a feeling of fear, worry, and uneasiness, usually generalized and unfocused as an overreaction to a situation that is only subjectively seen as menacing (Bouras & Holt, 2007). It is often accompanied by muscular tension, restlessness, fatigue, and problems in concentration. Anxiety can be appropriate, but when it is too much and continues too long, the individual may suffer from an anxiety disorder (Bouras & Holt, 2007). Anxiety is not the same as fear, which is a response to a real or perceived immediate threat, whereas anxiety is the expectation of future threat (American Psychiatric Association, 2013).

Anxiety is normal human response to stress. A stressor is any external or internal factor or pressure, which is brought to bear upon the individual. There are many ways in which people describe anxious feelings, not always recognizing that these feelings are associated with anxiety.

Traditional meditation has been found to be effective in reducing stress and enhancing well-being (Carmody & Baer, 2008; Jain et al., 2007), controlling addiction (Marlatt & Chawla, 2007; Simpson et al., 2007), controlling aggression (Singh et al., 2007), controlling sucidality and depression (Williams et al., 2006), and other psychiatric problems (Dalton & Beach, 2006).

These studies were based on yoga and Buddhist meditation. But there is a paucity of research on various dynamic or active forms of meditation. Present researcher could find only one study conducted by Vyas (2007) on dynamic meditation. As noted by researchers, different procedures of meditation might well be expected to produce different results with regard to different variables and thus ought to be evaluated individually (Jonathan, 2006).

In view of the above, the present investigation was planned to study the effect of dynamic meditation on anxiety.

Method

Participant and design

The sample of the study comprised of 60 subjects of both sexes, within age group of 18-55. There were 30 subjects in the experimental group and 30 in the control group. The experimental group was contacted from Osho Dhyandeep Kendra, Bareilly, UP region (India) and control group matched with important characteristics with the experimental group collected from different localities of Bareilly city. The mean age of experimental group subjects was 35.46, and the mean age of control group subjects was 31.26. There were 11 male and 19 female subjects in the experimental group and 12 male and 18 female subjects in the control group. In the experimental group, the number of undergraduate, graduate, post graduate subjects were 3, 20, and 7, respectively. In the control group, the number of undergraduate, graduate, post graduate subjects were 6, 11, and 13, respectively. Subjects who had serious physical or psychological problems were excluded from the study.

The present study was a pre-test - post-test control group design.

Instruments

Anxiety Scale

Anxiety was measured by anxiety scale by Sinha and Sinha (1995). This scale contains 90 items. It has two response categories, "yes" and "no." "Yes" response is indicative of anxiety and is given "1" marks whereas 'no' response is not given any marks. Reliability coefficient of the test was found to be 0.92.

Reliability (internal consistency) was calculated by applying Cronbach's alpha test on the score of the present study. Overall alpha is 0.96 in pre experimental assessment and 0.95 in post experimental condition, which is very high and indicates strong internal consistency among the test items (Table 1).

Procedure

Subjects were contacted individually. Informed consent was taken from all the subjects after explaining the purpose of the study. They were told that their identity will not be disclosed in any kind of publication of the study without their consent. Experimental group subjects were contacted from Osho Dhyandeep Kendra, Bareilly, where they received a 21 days dynamic meditation training under the guidance of Swami Gyan Samarpan coordinator of Osho Dhyandeep Kendra. Control group matched in terms of important characteristics with the experimental group was contacted from different localities of Bareilly city. Anxiety scale was administered to experimental and control group before and after dynamic meditation training. Post assessment was done after 21 days of dynamic meditation training. Obtained data were analyzed with the help of analysis of covariance (ANCOVA).

Table 1: Reliability for anxiety scale on the present sample

Reliability	N	Cronbach's alpha
Pre-score		
Whole sample	60	0.96
Experimental group	30	0.96
Control group	30	0.96
Post score		
Whole sample	60	0.95
Experimental group	30	0.94
Control group	30	0.96

Table 2: Comparison between the control group and experimental group on anxiety (covariate in pre-condition)

Source	Type III sum of squares	df	Mean square	F	Significant
Corrected model	16128.35	3	5376.11	326.80	0.000
Intercept	65.79	1	65.79	4.00	0.05
Group	13.66	1	13.66	0.83	0.36
Anxiety 1	15958.22	1	15958.22	970.05	0.000
Group*anxiety 1	260.01	1	260.01	0.73	0.39
Error	921.24	56	16.45		
Total	46620.00	60			
Corrected total	17049.60	59			

Results

Obtained results are being presented in the Tables 2-6.

Table 2 is used to check the assumption of homogeneity of the regression slope. It can be observed that there was non-significant F-ratio (F=0.73, P=0.39) between the variance of experimental and control group on anxiety. It means that data have not violated the assumption of homogeneity of the regression slope. Therefore, we can perform the ANCOVA test.

To check the assumption of equality of variance "Levene's test of equality of error variances" was applied. As shown in table, the significance level was 0.39 which is >0.05 which shows that the data do not violate the assumption of equality of variance (Table 3).

Table 4 shows that in the post-assessment condition, the mean of the experimental group (21.20) was lesser than the control group (23.20).

The effect of the covariate (pre-tests assessment) had been statistically removed by calculating adjusted mean given in the table. Table 5 shows that the mean of the experimental group (20.95) was lesser than the control group (23.44).

Table 6 reveals that there was a significant difference between the two groups on post assessment scores on the scale of anxiety (F=4.94, P=0.03) as per the Table 4, the anxiety score of the experimental group was lesser than the control group which shows that meditation significantly help in reducing the anxiety of the experimental group. The effect size of the meditation was moderate (as per the guidelines of Cohen, 1988; 0.01 small 0.06 moderate 0.14 large) as depicted by partial Eta squared (0.08).

Discussion

Analysis of ANCOVA in Table 6 showed that there was a significant difference between the two groups on post assessment scores on the scale of anxiety (F=4.94, P=0.03) as per the Table 4, the anxiety score of the experimental group was lesser than the control group which shows that meditation significantly help in reducing the anxiety of the experimental group. The effect size of the meditation was found to be moderate (as per the guidelines of Cohen, 1988; 0.01 small 0.06 moderate 0.14 large) as depicted by partial Eta squared (0.080).

Findings of the present study have been supported by the work conducted by Arana (2006) and Koszycki et al., (2007). These studies showed that mindfulness-based stress reduction (MBSR) proved effective in improving the clinical symptom profile of social anxiety, depression, rumination, state anxiety, and self-esteem in adults with social anxiety disorder (SAD). These findings replicate and extend preliminary reports of symptom reduction in patients with SAD related to mindfulness training.

Table 3: Leven's test of equality of error variances

F	df1	df2	Significant
0.73	1	58	0.39

Table 4: Means and standard deviation of experimental and control group for total anxiety

Group	Mean	Standard deviation	N
Experimental group	21.20	15.79	30
Control group	23.20	18.34	30
Total	22.20	16.99	60

Table 5: Estimated marginal mean

Group	Mean	Standard error	95% CI	
			Lower bound	Upper bound
Experimental group	20.95	0.79	19.36	22.54
Control group	23.44	0.79	21.85	25.03

CI: Confidence interval

Table 6: Comparison between the control and experimental group on anxiety (post)

Source	Type III sum of squares	df	Mean square	F	Significant	Partial Eta squared
Corrected model	15974.97	2	7987.48	423.66	0.000	0.93
Intercept	66.26	1	66.26	3.51	0.06	0.05
Anxiety 1	15914.97	1	15914.97	844.15	0.000	0.93
Group	93.13	1	93.13	4.94	0.03	0.08
Error	1074.63	57	18.85			
Total	46620.00	60				
Corrected total	17049.60	59				

Jha et al., (2007) found in their study that changes in cognitive forms of emotional regulation like attentional deployment have been proposed as core mechanisms by which MBSR improves clinical symptoms in patients with anxiety and depression disorders.

Dynamic meditation technique used in the present study was also found to control anxiety of the subjects. Probably, this form of meditation was also using the same mechanism as suggested by Jha et al., (2007) for a traditional form of meditation.

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